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THE
Commonweal

World Poverty and The Christian

Barbara Ward
Edward Duff
Arthur McCormack
Pietro Pavan
James Norris

VOLUME LXXXI, NO. 8 NOVEMBER 13, 1964 TWENTY-FIVE CENTS

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The Catholic Worker

November, 1964

Bishop Jacques Guilhem of Laval

MANKIND IS IN DANGER AS NEVER BEFORE

Jean Forest

REPORT FROM PRAGUE

Few Mann

NO DIGNITY LEFT IN FARM WORK

Dorothy Day

ON PILGRIMAGE

Journal of the Catholic Worker Movement Founded by Peter Maurin and Dorothy Day in 1933.

Subscription 25¢ per year. Canada and foreign 30¢. Bundle orders, 100 or more copies, to one address for one year, 1¢ per copy plus postage.

The Catholic Worker

175 Chrystie Street

New York 2, N. Y.

OR 4-9812

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THE COMMONWEAL

232 Madison Ave., New York, N.Y. 10016

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Second-class postage paid in Norwalk, Conn. Printed in the U.S.A. and published weekly, except biweekly Christmas-New Year's and from mid-July to mid-September, at 116 Main St., Norwalk, Conn., by The Commonweal Publishing Co., Inc., 232 Madison Ave., New York, N.Y. 10016. MUrray Hill 3-2042. Copyright © 1964 The Commonweal Publishing Co., Inc. U.S. and Canada, $8 a year. Foreign, $10. Single copies 25¢.

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

World Poverty and The Christian

A WEEK ago the Second Vatican Council was urged to establish a permanent secretariat to coordinate action in the attack on world poverty; the secretariat would be empowered to arrange a world-wide ecumenical conference on poverty, the sponsors of which would be the heads of all Christian communities.

This plea was contained in a memo delivered to Pope Paul in the name of several Council Fathers. It was submitted by Father Arthur McCormack, the English Mill Hill Father, and James Norris of the United States' Catholic Relief Services—both of whom have written articles for this special issue of THE COMMONWEAL on "World Poverty and the Christian."

The appeal to the Council for a full, serious treatment of world poverty is one we are very pleased to second. The Church has already shown its willingness to confront the problems of the modern world, and hunger and poverty constitute *the* world-wide problem of our day.

As our writers try to show in these pages, the Catholic response to the problem has often been zealous, but has never been great. Even the extensive work of the Catholic Relief Services of National Catholic Welfare Conference shrinks in proportion to the need—and in proportion to the financial status of the American Catholic Church. One would like to see more programs on all levels in the American Church to increase awareness of the plight affecting so much of the non-Western world. Then, too, as Father Edward Duff, S.J., points out, part of the legacy of twentieth century Catholics is an otherworldy training that refuses to take this world and its problems seriously. No matter how harsh the problems of the real world, there will always be the temptation to see them as nothing more than a backdrop before which individual Christians work out their personal salvation in a style of grand detachment. The roots of poverty are in the prosperous West as well—in the willingness of the West to tolerate that which it has the resources to cure.

More than half the people in the world currently experience either serious hunger or malnutrition, and the number is growing. Yet Americans cannot now be coaxed to give as much as one-third of one percent of the gross national product for non-military foreign aid. The reluctance involves our national distaste for institutional charity, and the popular belief that money sent abroad is wasted on unappreciative strangers, many of whom do not even bother to vote our way in the United Nations.

GREATER popular education is essential, and the secretariat proposed in the memo to Pope Paul could help provide it. The war on poverty has great need of both moral force and an institutional framework, both of which the Church is in a position to offer. The memo envisions committed chapters being set up in every diocese and every parish, presumably working with other religious groups.

The education must be carried out, too, with regard to population control. In too many Catholic quarters, the words "population problem" are faithfully preceded by the word "so-called," while the beauties of farming seaweed and colonizing Mars are treated at length. As one theologian said recently, "The crucial question today is not whether birth control is necessary, but how it is to be carried out" —meaning, of course, that while the Church does not sanction all methods, it cannot allow itself to deny some very obvious facts. Responsibility demands our efforts to keep population from eating up the gains in productivity in nations that desperately need the gains for an economic breakthrough. As Father McCormack said in Rome, "God said 'increase and multiply,' but it was in the Garden of Eden where the population was two people to the square world. He would not say it in Kerala today, and He did not say how much to multiply."

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Birth Control

THE RECENT PLEA of three important Council Fathers that the Church urgently re-examine its traditional teaching on birth control was timely and necessary. "We do not have the right to remain silent," said Cardinal Suenens. "Let us not be afraid to study this thing. What is at stake is the salvation of our souls and families, if not of the world itself." From Cardinal Léger came a call for a new recognition of the importance of conjugal love as an essential element of marriage and a "good in itself." Patriarch Maximos IV Saigh was even more explicit, pointing to the "gap" between the Church official doctrine and the actual practice of the majority of Catholics. "The faithful," he said, "find themselves forced to live in rupture with the law of the church, far from the sacraments, in constant anguish, because of the inability to find the viable solution between two contradictory imperatives: conscience and normal conjugal life." The problem could hardly have been expressed more clearly.

In one sense, of course, these pleas come after the fact. For some months now, a vigorous re-examination has already been in progress. Almost every Catholic newspaper and magazine of any consequence has now discussed the issues, with prominent space being given to the growing undercurrent of dissent and doubt. But the discussion has been a strange one, carried on by men and women, priests and laity unaccustomed to open debate on matters once considered totally closed, couched in language at once cautious and anguished, timid and harsh. The statements of the three Council Fathers had the value of bringing the debate and discussion out into the open. That is where it belonged in the first place and where it should remain.

The prospect, we believe, is for an eventual change in the Church's teaching. For one thing, the lay consensus grows daily that the presently approved means of family limitation are inadequate to assure successful limitation. Even if they are theoretically adequate from a physical point of view, the price paid in terms of anxiety has turned out to be unbearably high. Secondly, the once-solid theological consensus has shown signs of rapid deterioration. The theologians now seem as confused as everyone else. Finally, the very fact that the discussions have proceeded with comparatively little magisterial hindrance is of enormous practical importance.

If it is hard to see how the Church can modify its traditional positions in any smooth, reassuring way, it has become equally difficult to imagine how the Church could ever reaffirm with equal force some of its old positions. Too many genuine weaknesses have been located and publicized; too many standard arguments have been demolished; too many counter-emphases have been successfully affirmed.

Threat to the Common Market

IT IS HARD to keep up with Charles de Gaulle's maneuvers on behalf of his beloved France. His strenuous South American tour apparently aimed at strengthening somewhat warm cultural ties and increasing (with little French investment) bi-lateral trade. Another tangent is his granting the Russians long-term credits, which this country strongly opposes on the grounds that it would enable them to spend more for armaments. And, not discouraged by the negligible fruits of his recognition of Communist China and his advocacy of neutralization of Southeast Asia, the General has seconded China's not-untimely suggestion of a summit meeting of the world's thermonuclear powers.

What is the dominant pattern in all this? Much of it can be explained in terms of asserting independence, especially of the United States, also as an effort to rebuild French national prestige the world over and as a means of exerting pressure on France's allies. The same can be said of current French threats to withdraw from the EEC unless higher farm prices are agreed upon.

Here however, General de Gaulle has long been in trouble at home. The French peasantry is exceedingly restive about its chronic failure to share in the national prosperity. A recent attempt to obtain a censure of the government on this score in the French Assembly failed by only thirty-three votes. But West Germany is resisting the required reduction of its own still higher farm subsidies, especially since the Christian Democrats lost ground in recent local elections and are fearful of the outcome of next year's national vote. The European Parliament, against German opposition, has called for fixed EEC farm prices by December 15.

If several of Charles de Gaulle's moves have weakened NATO and the prospects of European unity, on this matter he is basically right; agreement here is a prerequisite to further headway in European integration.

Thomas Mann's Report

THE REPORT on the Alliance for Progress which Assistant Secretary of State Thomas Mann presented President Johnson last week was a cheering document. According to Mann, the number of

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Alliance loans doubled in the past six months; the quality of the loan programs improved; and the investment of private, U.S. capital in Latin America greatly increased. The Alliance was responsible for 900 new credit unions, 23,000 new schoolrooms, and 220,000 new houses. Mr. Mann saw 1964 as a good year politically for the Alliance as well, though when he cites as evidence the economic programs in Brazil following that nation's military coup, the settlement of disputes between the U.S. and Panama and the U.S. and Mexico, and the imposition of sanctions on Castro, one suspects that he is merely making the best of a cartload of troubles.

Indeed, Mann's sanguine report leaves almost all the important questions about the Alliance for Progress unanswered. The Alliance did stir the blood for awhile—both ours and the Latin Americans'. The reason it did so was its determination to be more than another piece-meal foreign aid project. It was to be a comprehensive attack on Latin America's most basic social and economic problems; It was to be led by the Latin American nations themselves, in "partnership" with the U.S.; and, in the words of Hubert Humphrey, it was to "have a political content and an ideological substance."

The Alliance was launched with much ballyhoo. This in part—but only in part—explains the disillusionment and apathy with which it is regarded three unremarkable years later. For some, the Alliance "is dead." For others, it is merely somnambulant: "It can't do much harm," one student is reported as saying, "and might do some good." This take-it-or-leave-it attitude springs from the fact that the Alliance's Grand Design has disappeared from sight. Long-term planning, the regional coordination of economies, the use of hemispheric lending institutions instead of bilateral loan agreements, structural social reforms—these once made the Alliance new and different.

In place of this creative program, the U.S. appears to have reverted to a "stimulus and response" Latin American policy. Trouble in Panama? Calm the troubled canal waters with a little money. New governments in Brazil and Chile? Firm them up with some assistance. And so on. Thomas Mann's optimistic report reveals that the Alliance is still producing the building stones for a new Latin America. What has become of the blueprint?

James O'Gara is in Rome. His column, "All Things Considered," will be resumed shortly.

WASHINGTON REPORT

The Optimists and the Pessimists

NOW THAT the election is past, Washington is free to concentrate on the two great puzzles: the shift in power in Russia and the explosion of the Chinese nuclear bomb. The term "puzzle," however, is used more as an intellectual courtesy than as an exact descriptive term. Since experts on all sides agree that there is much that the West does not know about the events in Russia and China, it is astonishing how rapidly and how firmly an intellectual consensus has formed on the reasons for Khrushchev's downfall and the significance of China's bomb.

Most experts agree that Russia's continuing agricultural difficulties which forced the purchase of wheat from the West last year was a major factor in weakening Khrushchev's grip. His defeats in foreign affairs, notably his inability to dictate a Berlin settlement on Russian terms and his retreat in the Cuban missile crisis, are believed to be important secondary causes. As for China's bomb, columnists such as Walter Lippmann, Marquis Childs, and Max Lerner have drawn the same political conclusion, which is that the United States should extend diplomatic recognition to Communist China and accept its entry into the United Nations. Indeed, Mr. Childs goes so for as to write: ". . . *Regardless of the practical gain that might come from recognition,* the policy of the past decade is today hopelessly outdated" (italics added). There have been editorial suggestions that even before China's admission to the UN occurs, it might be a good idea to have a summit conference of the five nuclear powers (U.S., Russia, Communist China, France, and Britain). Among those who favor this course of action, it is invariably characterized as "realism" and "facing up to the facts."

There is also wide agreement on what can be hoped for from a new Asian policy. Thus, Mr. Lippmann, who sees our containment policy already paying "handsome dividends" in Europe, expects that the small countries of Southeast Asia may go Titoist and that Communist China "will come to want coexistence in order to live and to grow richer."

My own dissident view is based on my less cheerful reading of history and of the available current information, not on any alleged expertise in Kremlinology. In my judgment, Khrushchev's downfall had nothing to do with the agricultural difficulties in Russia and only incidentally with that country's setbacks in foreign affairs. What we are witnessing is a political struggle for personal power.

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The Russian totalitarian system has been in a state of intermittent crisis since Stalin died. Stalin consolidated his personal dictatorship by murdering almost all of his Bolshevik Revolutionary colleagues. The members of his government in 1953 at the time of his death were the dregs remaining after these purges. They were a group of second-rate bureaucrats, policemen, and politicians who had survived the execution of their intellectual betters. These second-raters may actually have ganged up to murder Stalin although we do not know this for certain. In any event, unlike Mao and his top colleagues in the Chinese Communist Party who have stuck together for more than thirty years and never murdered one another, Stalin's heirs had observed and some of them had participated in repeated bloodlettings within their own small ruling faction. Their first move after Stalin's death was to murder one of their number—Beria, the police chief—and probably murder Stalin's son.

After a short period of maneuvering, Khrushchev outwitted Malenkov. His problem was—how do I make myself a bigger man than Stalin? One answer was to murder more people than the old tyrant had. Khrushchev was either not secure enough in power to take this route or he genuinely disapproved of it. (If all the facts were known to us, we might be able to assign him considerable moral credit for deliberately choosing the latter alternative but, in truth, we simply do not know why he spared the lives of Malenkov, Molotov, and other defeated rivals.) Having failed to establish himself as a personal dictator on the Stalin model, Khrushchev had to be content with being first among his equals. Within the Presidium, an uneasy, small-scale version of democracy seems to have developed.

It is reasonable to speculate that Khrushchev fell because he was old and his time was coming to an end, for physical reasons if no others. The jockeying for personal power and privilege which between 1953 and 1957 brought him and his allies to the top has started again. On the basis of what we now know about the Communist system, it does not seem to me that the ruling group in Russia rises and falls on rational grounds such as agricultural shortages, the heavy industry vs. light industry controversy, or difficulties abroad. The model for its behavior is not the British cabinet but the underworld Mafia.

The struggle for power inside the Kremlin is tied in with Communist China because the Rusian and Chinese parties are engaged in a factional fight for control of the world Communist movement. This factional fight cannot be allowed to end in war or in an irrevocable split as long as the Western powers remain a powerful competitor for world leadership. The Chinese Communists have been playing a waiting game, hoping for Khrushchev's death. But two can play at this game. Khrushchev's colleagues may have decided that they would drop him, try to stabilize the struggle with the Chinese temporarily, and await their opportunity when Mao dies and the Chinese ruling clique finds itself in disarray.

China does not want to develop an independent nuclear arsenal by its own efforts. This is too great a strain on its scanty resources. China wants Russia to give her a nuclear arsenal. The Russians withdrew their nuclear help in 1959-60 and still do not want to grant China what it wants because this would acknowledge that the Chinese are on a parity with them inside the Communist world.

Nevertheless, the struggle of the Chinese vis-a-vis the Russians for ideological supremacy inside the Communist world is separate from the effect China and its bomb are going to have on the rest of the world. For the United States and for non-Communist Asia, the Chinese bomb can be viewed in considerably more pessimistic terms than those used in the rather complacent official interpretations of the White House and the State Department. There is a minority viewpoint held by some in the Pentagon and the Central Intelligence Agency which regards the Chinese as an ominous foreshadowing of things to come. In this view, China's intentions, both short-range and long-range, are judged to be extremely hostile to the United States. China is seen as an aggressive, imperialistic power which wants to reduce Japan, Southeast Asia, and Indonesia to vassal states.

If this view is correct, the recognition of the Communist government and its admission into the UN are not going to enhance the security of the weaker Asian countries nor diminish the Chinese Communist hatred for the United States. A summit conference of nuclear powers would likewise be as big a waste of time as the Bandung Conference of neutrals a decade ago. Communist China regards all such concessions and meetings as signs of Western weakness and proof of the value of its own intransigence.

Why wait ten or twenty years until Communist China is as big a nuclear menace to the United States as Russia is now? This is the question the pessimists pose. The time to act is now. The United States could announce that it regards the Chinese nuclear program as a threat to its own security and to world peace. Unless Communist China immediately desisted from this program, the United States would force the issue to a showdown, acting unilaterally if necessary.

It is naturally impossible to determine now whether the majority optimistic moderate view or the minority pessimistic view is correct. What is clear is that there is no chance at present that the Administration will act upon the latter judgment. Indeed, there is some doubt whether this school of thought has even had an adequate hearing. One must hope that the optimistic theory proves correct since it requires little positive action on our part and offers the more agreeable vista of the uncertain future.

WILLIAM V. SHANNON

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Poverty and the Christian—1

A Claim Against the West

BARBARA WARD

HAS THE CHRISTIAN any special responsibility in the field of economic development? Is there here a particular vocation which, over and above the generosity of men of goodwill, a Christian community ought to fulfil? At the present stage in the debate about world development, it can be argued that there are two such particular duties. The first is concerned with the Christian virtue of hope with its supporting grace of patience. The second is the overwhelming Christian commitment to social justice and compassion.

The second is perhaps the most obvious. After all, the per capita income in the rich nations is on the average ten times greater than it is in the underdeveloped lands. It is hard to believe that some element of distributive justice is not involved. But at the particular stage reached in the elaboration of a concern or strategy for world development, it may be that hope is fully as urgent as charity.

For there should be no mistake about it. Western assistance to the growth and modernization of non-Western economies does not, at this time, face an easy or assured future. This is not because the issue is ignored. In an astonishingly short time the division between the rich nations of the developed "North" and the poor nations of the pre-technical "South" has turned from a new discovery into something like a platitude. There is no longer any need to underline the gap between them. It is common knowledge.

But therein lies the beginning of the danger. One of the troubles of the modern world of total communication is the speed with which moods and ideas—the coins we use in our currency of communication—have all the meaning rubbed off them by constant use. Something of this sort has happened with the facts of world poverty and world development. They are fairly generally talked about, but for that very reason their urgency is being lost.

This is one reason for a new phase. The second reason springs from the fact that most people seem to have had the idea that the task was not too complicated. Transfer some skills, build up the amount of capital available for economic assistance, and a sort of "blood transfusion" from North to South would do the job reasonably quickly. The South would adopt the techniques of the North. The capacity to plan and save would be implanted; and, before long, nations in the poverty belt would begin the process of modernization, would reach the point of "take off" and soar upwards in "self-sustaining growth."

But after ten years of experiment we know that the process is much more difficult than this. Continued agricultural stagnation in India, riotous inflation in Latin America, tremors of political instability in Africa—all these are reflections of a task of modernization which still imposes enormous difficulties and uncertainties upon societies struggling to adapt themselves to technical and scientific civilization. These troubles tend to arouse impatience, then disappointment and then an almost contemptuous questioning as to whether such unstable communities can advance at all.

The mood of disillusion with economic assistance—already strong in some parts of the United States—shows some sign of increasing generally. The brilliant, official Jeanneney Report on French economic assistance may recommend an increase in French commitments, but the popular mood is by no means so clear. German performance consistently falls short of Germany's announced intentions. Such wealthy communities as Scandinavia or Canada or Australia lag well behind. At this moment, only perhaps in Britain is there a government ready to upgrade the whole issue of overseas development—but it is a government dependent upon a majority of four votes. In general, it is true to say that the scale of economic assistance and the enthusiasm for it are not growing in proportion to the needs of the poor nations and may even be falling back.

This, then, is the first Christian concern—to counter the mood of disillusion by reaffirming the need for patience and for dedicated effort. But such an affirmation will be worth little if it can be dismissed as a "polyanna" view of the difficulties ahead. They have to be understood. The arguments for world development must be based on what actually are the facts, even though some of the facts only underline the length and difficulty of the task.

BARBARA WARD is a former editor of *The Economist* and a well-known author. Her most recent books were *The West at Bay*, *Faith and Freedom* and *The Rich Nations and the Poor Nations*.

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The first difficulty springs from the degree to which earlier development in the "Southern" half has produced a pattern of considerable lopsidedness. Most of the countries in Asia, Latin America and Africa were introduced to the new possibilities that modern technology and science can achieve once savings and skills are applied to material sources, by outside intervention. The North Atlantic powers were the first to develop the new techniques and they brought them—by trade, by force, by example—to the rest. The process of technological change began first in Britain and then in Western Europe where resources were relatively limited —particularly in Great Britain. So the search for food and raw materials in other parts of the world was launched early in the industrializing process. Mines were dug, plantations opened up, the export of primary products organized from one end of the world to the other.

WHERE a complete apparatus of Western political and economic institutions accompanied this process—as in Australia, New Zealand, South Africa and a few parts of Latin America—the processes of growth tended to follow the Western pattern. But in most places the impact of Western trade and investment did not introduce modernization along a broad front. It tended to transform one or two sectors—the raw material-producing units, the transport and ports needed for the exports, the cities which grew up at the ports, the few local services and provisions stimulated by this development, the outlets for manufactured goods—into modern institutions, and to initiate, usually under foreign auspices, some modern education for the local elite whose parents could afford it. But that was all.

Again and again in the developing world, this pattern recurs of a single modernized export sector coexisting with static agriculture, little local saving or industry and no modern education. It is not inaccurate to speak of a general inheritance of "semi-modernization." Nowhere in fact has this condition been more brilliantly described than in Père Lebret's introduction to the first Senegal development plan—a classic statement of the imbalance of the post-colonial economy.

This is not a handy recipe for self-sustained growth. Resources do not flow freely from the export sector under foreign control into the rest of the economy. Until the recent post-war period, colonial governments did not include development in their objectives. The Thirties were times of general economic stagnation. The "South" entered the new post-war phase with its foundations still lopsided, its farming static, its savings and industry embryonic, its education small and over-literary.

In fact, one can say that the whole purpose of development strategy has lain in getting a better balance —securing savings, expanding the schools, transforming agriculture, introducing industry. These aims occur in every development plan. All are expensive. All require more capital and skill than is available—hence the need for outside aid.

BUT THIS is not the end of the difficulties. Other contradictions have appeared which did not handicap the North Atlantic nations when, a hundred years ago, they began their process of growth. At that time, technology changed and developed roughly in step with the growth of the economy itself. Continuing advances in complexity and sophistication could be taken in the stride of a community which was growing at about the same speed. Moreover, the Western countries on the whole had no vast overplus of population and it made sense to use machines and save hands.

In the developing world, on the contrary, unskilled labor—outside Africa—is abundant. The technology which the West exports is, however, so geared to labor-saving that the amount of capital needed to set one pair of hands at work is constantly on the increase. In oil refining, for instance, one workman employed requires $35,300 in capital, cement plants can require $16,000 per worker, a plastics factory, nearly $8,400. The average range in British industry today—which is not over-capitalized—runs between $2,800 and $8,400 per worker. These labor-saving technologies are most readily available for export and also produce the most competitive goods. Yet what sense do they make in developing countries that are short of capital and lavishly supplied with labor?

Another contradiction is also rooted in the new technology. Raw materials that used to be grown only in tropical and semi-tropical countries can now, to some extent, be displaced by substitutes—artificial fibers, manufactured rubber, plastics—produced from Western resources. Better manufacturing processes cut down the intake of minerals and metals. These changes tend to weaken the prices paid for raw materials, and yet these are the developing world's chief source of income for modernization.

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Between 1951 and 1961 the terms of trade—the amount of exports needed to pay for a given amount of imports—turned against the developing world by anything from 12 to 30 percent of earlier income. In fact, Latin America saw all capital investment from outside nullified by the decline in its export prices. This trend has been reversed somewhat in the last three years. But the underlying difficulty and uncertainty remain.

The greatest contradiction continues to be the introduction of medical services and public health *ahead* of the industrial revolution. In the West, the growth of population stimulated the economy. At first labor was scarce and wages began to rise. Later the growing mass of workers became the mass consumers. In effect, one can state with some confidence that once the full apparatus of modern technology is installed, growing population is a stimulus to dynamic growth.

The expectation of over 235 million Americans by the end of the century fills industrial management with confidence about future markets. But if the capital structure is not yet in place, if all the very heavy investments in roads and power and cities of early industrialization have still to be achieved, then obviously a rapid growth in population will consume the income that might have been saved and will thus prevent the "leap forward" into growth sustained by local saving.

In India today it is estimated that after nearly fifteen years of steady modernization, the 20 percent of the people at the bottom of the pyramid are as badly off as ever. But they are not the same people. They are the *new* families, born mainly in the countryside, who eat up the margins at the bottom. Standards of living elsewhere are slightly on the rise, but there has been no increase of savings commensurate with the growth of the modern sectors. Production does no more than just keep pace.

TO THESE contradictions produced by science and technology one should perhaps add the political and social difficulties which spring from the variety of cures and nostrums which are being offered to the new and often inexperienced governments of the world. At least three varieties of Communism—Russian, Chinese and the smaller European or Yugoslav type; the Israeli theme of cooperatives; and, from the West, everything from private enterprise through the mixed economy to various forms of Democratic socialism—all these are being offered simultaneously. If leaders become bewildered and unsure among such a company of rival doctors and specialists, one can hardly be surprised. But it does not make for easy, decisive action in the field of development.

These, then, are the difficulties, more formidable than they seemed ten years ago, certain to prolong the task of change and growth, certain, too, to provide disappointments along the way. How, in this context, does the Christian community fulfill its vocation of patience and hope?

The first need is, once again, to know the facts and, this time, not only the sources of discouragement and the points at which new insights are now evident and new possibilities opening up. The picture is very far from wholly dark. Countries as diverse as Israel, Greece and Taiwan have all passed through a phase of heavy economic assistance and are now safely in orbit. The rate of industrial growth in Pakistan and India has never been less than 5 percent a year for over a decade. Latin American countries are diversifying the base of their economies and beginning to share the benefits more widely.

And from the successes more clear evidence can be drawn on what an effective strategy of development is likely to include. To give only a few instances, there is first of all far more sense of the inter-connection between expanding international trade and the capital needs of local peoples. This year's United Nations Conference on Trade and Development brought together the developed and undeveloped nations in a new form of political confrontation. The unity of the poor and the concern of the rich may help to achieve a breakthrough on such vital points as greater stability for primary prices, easier access to Western markets and a more ambitious approach to the provision of working capital for world trade.

In the domestic economy, there is a growing sense of the primacy of modernizing agriculture, not as an alternative to industry, but as a necessary complement to it. This in turn has led to greater realism in the field of industrialization. Although the smoking chimney—like the international airline—can still be a ruinously expensive status symbol, second thoughts about industry are more sober.

The need to make profits in either public or private enterprise is more widely accepted. The role of foreign enterprise as a source of capital and a school for skills is being given new meaning. The various forms of possible local participation in foreign enterprise are being more sensibly discussed. The need to relate industrialization to local resources and markets is taking the place of the earlier tendency to "think of an industry and double it," irrespective of local conditions.

All this gives some promise that future plans will be more realistic and future resources better used. Above all, there is much more general realization of the key role of education and research, of investment in minds as well as resources. This appears partly in a new attempt to relate education to the likely pattern of future growth. It also appears in the choice of key points to which greater research must rapidly be applied.

To give only two of the most vital issues, much more needs to be known about the possibilities of capital-

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saving technology. Early Japanese experience, Indian attempts at industrial decentralization, examples of labor-intensive technology wherever they exist are relevant in this field and need to be more intensively studied. But perhaps the greatest need of all is more work in the whole field of human fertility.

To find ways in which nature's own safeguards against overpopulation can be made more secure is a vital field of research and it needs to be linked to cultural research in the same area. The human race, as it has worked its meager soils and fought the devastating risk of plague and famine, has lived so long under the threat of extinction that many societies still have their religious and ritual life geared to the concept of maximum fertility. To work for cultural patterns of restraint and responsibility is as vital as to discover with the utmost scientific precision how the cycles of nature can be understood and controlled.

There are many people today who believe that the biological sciences are about to achieve the same fantastic breakthrough into new knowledge that the physicists have accomplished since the age of Rutherford. If so, acceptable means of reducing the torrent of population may not be too distant. Then one can hope that moral responsibility, scientific knowledge and economic opportunity will work together to produce some kind of equilibrium—and one can say with complete certainty that Christian experts, who are incapable of studying this field, save within a firm context of human responsibility, personal dignity and conjugal affection, have a special responsibility to undertake the work.

CHRISTIAN patience, aware of the difficulties, Christian hope, fully informed of the opportunities—these must be bulwarks at a time of possible disillusion with the tasks of economic growth and assistance. But this is not the end of the Christian responsibility. Patience and hope give staying power. But they are not the whip and the spur. Men need an emotional stimulus to sustain an effort on the scale that is required to lessen the gap between rich nations and poor.

The West cannot rely wholly on fear—especially as the process of division goes on splintering the supposed monolithic unity of the Communist movement. It cannot rely wholly on economic self-interest, since its inability to live with its own astounding wealth is in the short run at least only too apparent. In some way, the deepest intentions of Western society—anger at injustice, compassion at misfortune—have to be mobilized: and if the Christians will not accept the responsibility, who else will?

The rich nations today are all Christian or post-Christian peoples. The little enclave of the North Atlantic where some 16 percent of the world's peoples consume about 70 percent of the world's resources, all claim their cultural and moral descent from the Christian fusion of Greek reason and Jewish conscience. No other civilization in history has made such claims on man's sense of responsibility. Here, only here, are the poor, the people of God. Only here is the final test of "religion pure and undefiled" the readiness to succor them and feed them and shelter them, and in doing so, to encounter in them God Himself. In no other society is there such divine wrath at the claims of the rich to be virtuous and acceptable while neglecting the miseries of the neighboring poor.

This love, this indignation, have made of the Christian West an endlessly dynamic and creative society. It could never be complacent. It could never rest in the belief that it had done enough. Always the saint and the prophet—down to that last Jewish prophet, Karl Marx—stood at men's elbows, speaking of judgment and justice, of compassion and duty and the wrath to come.

Today when Western wealth outdoes the resources of the rest of the world by ten to one, the promptings of justice and responsibility can hardly be less insistent than the anathema of Isaias or Ezechiel, less clear than the voice of the Magnificat praising God "Who fills the poor with good things while the rich He sends empty away," less terrifying than the judgment of Christ upon those who did not see Him in "the least of these little ones." If these profoundest insights of the Christian faith do not energize the Western conscience and make the great work of world-aid and world-development a first responsibility of its overwhelming wealth, then its material frame may survive but it will house a failing spirit. Like the vast pyramids of the ancient world, its wealth, its technology, its science, will soar to the heavens but cover only the dead.

Peter

He expected you,
as hard and heavy
as rock, to deny
your bulk, disregard
the fact you affirmed
each time you weighted
down your net. And
now we use your
doubt to illustrate
a consequence.

But
I must admit that
every time I see
the fragility
of water-bugs, I
marvel at your faith.

A. Poulin, Jr.

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Poverty and the Christian—2

The Scandal of Squalor

EDWARD DUFF

IT WAS IN A religious house in Rome that my eye stuck and my mind froze on a sentence by Douglas Hyde in the symposium *Christian Responsibility and World Poverty* edited by Father Arthur McCormack: "It is still the lot of the majority of mankind in this mid-twentieth century to be conceived and born, to live and to die, in a one-room dwelling and in full view of an overcrowded household." Less gently put, the sentence declares that in most cases today copulation, labor pains, the knotting of the umbilical cord, the death rattle and the binding of the slack jaws of the dead take place in a single room, whether in an Algerian *bidonville,* a Brazilian *favela* or a Bombay slum; and commonly in the presence of growing children.

Down the corridor from me lived a venerable and touchingly pious priest who would have been less disturbed by that sentence than by the sight of me walking to the toilet in shirt-sleeves minus my soutane. The poor, he had been taught, would always be with us and God's permissive will tolerates many distressful situations, drawing good out of them. An insouciant disregard of religious decorum, however, would be a clear and a serious challenge to the correct order of things.

How to explain the contradiction of an unqualified acceptance of the central assertion of Christianity—that of the imperishable value of each person, the object of Almighty God's incessant love and the purpose of the death of His only Son—with a general unconcern about widespread human misery in a world of increasing riches? The question can only be asked in the context of the spiritual revolution, the pondering of the meaning of the faith and the process of self-scrutiny that is Vatican II. Indeed, it is only under the impulse of the Council that the question presses imperiously for an answer.

For the *aggiornamento* is, providentially, larger than the infectious inspiration of Pope John. For the sanguine among us, it is more even than his legacy. It is the renewed sense of urgent mission, the spark of the Spirit, that moved the Council Fathers in the first week of the first session to address all mankind: "United here from every nation under heaven, we carry in our hearts the anxieties of all people entrusted to us, anxieties of body and soul; we carry their sorrows, desires and hopes. . . . Our concern is especially for the humble, the poor, the weak; in keeping with the example of Christ, we feel compassion for the throngs who suffer hunger, misery and ignorance." Charged "to restore the simple and pure lines that the face of the Church of Jesus had at its birth," the Council Fathers had ample cause for concern.

The same "Message to Mankind" continued: "We proclaim that all men are brothers, irrespective of race or nation to which they belong. . . . Hence we humbly and ardently invite all to collaborate with us in establishing a more ordered way of living and a fuller brotherhood in the world." Against the proclamation of this brotherhood of all men is the scandal of the endemic squalor, hunger, ignorance, illness and brutish existence of 1.2 billion people living outside the quadrangle bounded by Los Angeles, Washington, Milan, Baku, Archangel, Bergen, Montreal and Vancouver, 90 percent of them engaged in a failing struggle to wrest food from the soil.

THE SCANDAL is augmented by the disparity of the material conditions possessed by this common brotherhood, an intolerable inequality that promises to make the North-South confrontation of this planet more menacing than the rivalry of the East-West blocs. And the disparity, given present trends, is scheduled to grow progressively. The present per capita income of Americans compared to that of the average Asian is something in the order of 40 to 1; by the end of the century the proportion could well be 100 to 1. Much like the workings of compound interest, the process of applying our technology and capital will then have the American trucker, for example, a hundred times better off in "the things of this world" than the bullock driver of Pakistan. For even if the economies of these pre-industrialized countries were to grow at a rate faster than our own, the gap would increase. Ten percent added to ten is less than two percent added to 100. And to this depressing item of inexorable arithmetic must be added the economic burden of a population due to double at least before the year 2000.

That hideous prospect *could* be reversed. Despite prodigious problems, for the first time in history resources and skills are available to assure men, all men, the possibilities of a truly human existence, to achieve

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"a fuller brotherhood in the world." The obstacles to relieving the degrading poverty afflicting a large part of mankind, although immense, are more cultural than economic. That a massive, coordinated effort to achieve that goal has not been mounted is due not merely to the Cold War which is costing the antagonists $120 billion a year in armaments. (A billion, by the way, is approximately the number of minutes which have passed since the death of Christ.) The relative neglect by the prosperous nations of the third of humanity whose lot is misery (and of the "Other Americans" in our own Affluent Society) is a result of our personal inexperience of poverty but still more of forgetfulness of human solidarity and of the purpose of material goods.

In a compound outside Jamshedpur in India I saw children deliberately deformed by their parents to improve their future as beggars. A merry leper in their midst supported himself and his three children by selling cigarettes rolled from butts he retrieved in the streets. We read that two-thirds of mankind does not have the minimum caloric diet necessary for a healthy, not to say an economically productive, existence. Yet an awareness of this mass of misery is less present to the average American than the slums of Harlem are to the hurrying commuter as he battles the traffic on the East Side Drive to his suburban enclave in Westchester.

The world has shrunk fantastically—by one-third the day the Boeing 707 was put into service—but the refugees of Hong Kong are a long way off even when viewed on the living room TV; they seem as strange, unreal or, at least, unlike us as exhibits in a circus side show or as the bodies piled like cordwood in the photos of the liberation of Dachau. Catholic Relief Services transports hundreds of thousands of tons of food surpluses and cast-off clothing to the needy throughout the world. We are given a glimpse of our piddling participation in this gesture of Christian solidarity before the Laetare Sunday Bishops' Relief Fund collection but not with any moving urgency or regularity as though (one wonders?) the bishops fear the organization might become too big or infringe on local needs. Not having heard of German Catholicism's *Misereor* and *Adveniat* programs, we are saved the embarrassment of comparing our effort with theirs, five times as great as ours and destined not for relief but for social transformation.

"WE ARE A Christian people whose institutions suppose a Supreme Being," Mr. Justice Douglas assured us to our huge satisfaction. The declaration seems more rhetorical than real when the political representatives of a people whose Gross National Product is in excess of $630 billion must be pressured to vote less than $1.8 billion to strengthen the economies of the poor nations and a mere half of that to attack the roots of poverty at home. A comparison with the nation's liquor and cosmetic spending makes a mockery of our seriousness in this matter. (The figures cited for foreign aid do not include, obviously, appropriations for arms assistance—three-fourths of which will be spent in this country, supporting more than a half-million jobs—nor for the defense needs of anti-Communist countries. Such monies, presumably well spent, are not designed for economic growth.)

It is more than mere unawareness that accounts for apathy before the needs of mass misery. Such a situation could be cured by a propaganda campaign. The Christian conscience is not stirred on the point because in all too many instances a fuse is missing in the circuit between ideas and performance. *Pacem in Terris* noted and deplored "the inconsistency . . . between religious belief and action in the temporal sphere." It would be simple to list a catena of quotes from Pius XII and John XXIII asserting an obligation of the rich nations to help the poor because of the bonds of human solidarity. Such declarations haven't much impressed the present-day Catholic, even if he has heard of them, because he hasn't been taught to take the world seriously. Indeed, in the artificial "spiritual" discourse employed by religion it has been suggested to him that world is a vale of tears, a perilous place normally out of bounds for God's beleaguered people, to be entered cautiously to obtain the material goods necessary for survival while saving one's soul, an activity which presumably takes place elsewhere. In practice, of course, the American Catholic is urged to get ahead in the world and so to be "a credit to the Church."

Moreover, the misfortunes of the institutional Church in Europe and not least those of the Holy See in the 19th century have inevitably influenced our spiritual outlook so that a coherent theology of what has come to be called *les réalités terrestres* is not presently available —as the difficulties of elaborating satisfactorily the doctrinal foundations of the schema on "The Presence of the Church in the Modern World" made clear. A hundred years ago this December 8 a Pope proclaimed his refusal to "come to terms with progress, liberalism and modern civilization." On this September 13, the Sunday before the opening of Session 3, the present Pope asked the crowd gathered below his window at St. Peter's for the Angelus to pray that the Church "can resume the necessary contact with the world." The optic had shifted in a century: "We must enter into contact to render it service for its salvation, its prosperity and its peace." The world one Pope would not deign to pray for is

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loved by a successor as the arena of the Church's service. Cardinal Newman lived in Birmingham, a symbol of Victorian England's crass commercialism, and never seems to have noticed the evident and crying injustices of a rapacious industrialism, financing itself and overseas investments as well on the wages withheld from workers, men, women and children. It is not too surprising, then, if we fail to react to the evils of hunger and ignorance and illness besetting one-third of humanity.

We look hopefully to the Council to rescue us from this reproachful retreat from the modern world and its problems, a retreat which has brought us to a situation where, in William Stringfellow's astringent phrase, "Christianity has to do with religion and not with the world." The speeches being made in Rome these days indicate that the Church will no longer be presented (nor, worse, think of herself) as a mechanism concerned only with spiritual entities, with "souls," impersonal, disincarnate, unsituated as to sex, education or cultural environment; nor as a discipline guarding a system of propositions whose relevance went unexamined and imposing a set of practices whose symbolism frequently failed to communicate; nor as a regimen emphasizing obedience above justice; nor as a clerical caste inculcating an immature clientele with the importance of an "unworldliness" that has often served as an excuse for the desertion of our brothers or at least those not of "our kind."

The Council is saying clearly that the Church as the predestined spiritual home of all men has an inescapable interest in the world, in its successes and in its woes. It will make clear the indissoluble link between the love of God and love of neighbor, an identity which compels the Christian to make this a better world not primarily because such effort helps make converts but because injustice and unrelieved misery are evil things.

THE CHURCH has no information as to how the mass poverty of the world is to be conquered and the world economy organized so as to make existence more tolerable for all men. On the other hand, she hopes that many of her sons will make themselves competent in the techniques required for the exploitation of economic resources, for increasing the world's wealth. The dream of returning to the supposed medieval Eden of the small peasant and the village artisan, once proposed as the "Catholic" solution of Distributism, is a luxury of the romantic imagination. Given the burgeoning population of the world, the program could only be realized if accompanied by infanticide and the enslavement of women. No, the mission of the Church is to announce a message.

The basic Christian message to the world about the Unknown God is this: "He created every race of men of one stock to inhabit the whole earth's surface." It is an elementary assertion of human solidarity which, on further explanation, is disclosed to result from membership in a common family; in the light of this fact we are instructed to pray, " Our Father." Moreover, He Who so urges us to pray has made Himself the elder brother of each, by His death reuniting mankind to the common Father and men to men in a unity which transcends race and nation and sex and material condition.

A FAMILYHOOD of such character imposes, and imperiously, an obligation of sharing when another is in want. Since to the Christian the aim of life is love, human need is a call for ungrudging assistance. Indeed, the poor have an honored place in the Christian scheme of things in memory of Him who identified Himself to the messengers of the Baptist as "the one who is to come" by the evidence that "the poor have the gospel preached to them"; and who deemed it testimony of His mission of service to others that He had not "whereon to lay his head." His praise was for the foreigner who effectively succored the man plundered of his possessions on the Jericho road and He announced that He will count what is done for the poor as done to Him, so does He identify Himself with our fellow men especially those in need. Divesting Himself of the riches of His divinity, He became poor and died poor *propter nos et nostram salutem*. He was, this Jesus, the heir of the post-Exilic *anawin*, the humble people broken by poverty and oppression whose spiritual qualities, the *Magnificat* asserts, God regarded in Mary, His servant; they are the first on the list of the members of the Kingdom, "the beloved of God" for "Blessed are the *anawin!*"; indeed, scholars claim that when we are told by the Greek translator that Jesus described Himself as "meek and humble of heart," we are reading an elaboration of the simple Aramaic sentence of the Lord: "I am *anaw*."

Such are some of the elements of the Christian message on poverty and the call to mutual aid in His Name. To pass over them and their present day implications for effective, which is to say, long-range, international and institutionalized assistance for the one-third of humanity in dire need would be to incur the condemnation of Jeremias, the prophet of the *anawin*; "They have healed the wounds of my people lightly." Or shall we, too, find the Epistle of James the Apostle embarrassing: "Suppose a brother or sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourselves warm, and have plenty to eat,' but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing."

The church has another word for the world of poor nations and rich nations. It is the proclamation of the forgotten fact that God created the world and all its riches for man's use. He did not assign them to this particular man nor this particular group of men but for the

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totality of men, since access to nature's goods is necessary for man's self-realization. The right of actual ownership of things by an individual or a group, we might well be reminded, is a derived and relative right, one made concrete generally by historical factors. The right of use, however, is superior, absolute and primordial; it is normative and regulative to the point that ownership ceases in the face of the urgent and absolute need of another. When possession of material goods becomes so exclusive that it disregards the needs of the masses of mankind, it manifestly contradicts the intentions of the Creator.

Such notions of the social function of property are perhaps unfamiliar to Americans whose earlier legal tradition held ownership inviolable against all claims of the common good to the point where an historian of an earlier epoch remarked: "The Supreme Court did not protect property; that which it protected, it called property." There is, however, another tradition, a more ancient and authoritative one, which stresses the stewardship under God of all possessions and the obligation to help the needy. Biblically based, this tradition is mindful of the injunction to the Hebrews which looked to the equality of God's children. Thus, the prescriptions of the Sabbatical Year freed slaves and debtors and subsidized the poor; in the Year of Jubilee agricultural property was returned to its original owners; there was also the triennial tenth in favor of the unfortunate, and the right to harvest and to glean. Part, too, of this tradition is the preaching of the Fathers that only by lavishly distributing one's superfluities can the denunciation of riches contained in the Gospels, be escaped.

THESE PRINCIPLES—whatever their institutionalized application—seem relevant as well to the relations of rich nations and poor nations. Indeed, the principle of the social role of created things might well be widened, being completed by including the idea of service—as currently exemplified by the Peace Corps and the Papal Volunteers. The goods of the mind (scientific knowledge and technical skills) and the gifts of character (industry, the instinct to save, self-deprivation in the interest of others), these are created things, "talents" bestowed by the Master, means which in the Christian perspective are not to be reserved for the profit of self but put to work in the service of the greatest number, to work for all in fact.

In proclaiming these principles of the destiny of the material things for the self-realization of all men, the Church can expect to be dismissed as utopian. Her own children may mock her for endorsing "give-away programs." It will not be a new experience. Ananias had a similar complaint.

American Catholics are currently troubled by the thesis of Hochhuth's "The Deputy"; they are disturbed by the accusation of Guenter Lewy's book that the Church in Germany failed to face up to evil, failed to look beyond its institutional interests. Will future generations accuse us of preoccupation with building programs to the point of insensitivity to the hunger and ignorance and misery of the world of our time, spectators as uninvolved as were the 37 neighbors who watched from their windows while young Kitty Genovese was tracked and stabbed to death on a middle-class street? Jacques Maritain has told us: "What the world expects from America is that she keep alive, in human history, a fraternal recognition of the dignity of man—in other words, the terrestrial hope of man in the Gospel." That hope is an universal one; it includes the expectation that the humble of the entire earth will be exalted to at least the possibilities of a human existence. God Who engenders that hope awaits our cooperation.

An Afterword in November

Well, the leaves are gone at last,
A pile for the boys' bright jumping
These few blasted days before
The trucks took them,
Scooped gold like trash
To fill a hole.
What earth needs
So bright a fill?
And on whose rock
Can I build once more from leaf-burning?
And those fat robins: Gone.
November ducks hold our sky over
Mountains, a few finding water
South, or rising to the quick flash
From the sedges, the wing gone
And the burning gone.
We pray for the poor souls
From the mouth of this dying year.
A November novena of nothingness,
We hold the dead boughs, leaf-stripped,
The stilled wing of the mallard
Hunted down.
Can I lean like a thin wind
On such hope, such ghosts of our going?
But who says the soul dies to will
When that last ember cools to the shape
Of Dust?
Who finds the wind gone this day
Finds candle-flame straight-standing
In a stillness I had not looked for
While all my bones cried in emptiness
And chattered a rune of zero.
From the smoke
Of my own burning, let me hang limp in air,
And learn how the wind waits also.

JOHN EUGENE MOORE

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The Economics of Aid

ARTHUR McCORMACK

IN A VERY real sense, the economics of aid is the key to the development of the economically backward countries, the key indeed to the possibility of international social justice. One and a quarter billion people in a hundred countries dispose of an average income per head of one hundred dollars a year, one thirtieth of the income which President Johnson defined as the tolerable minimum for a married couple in the U.S.

If aid to the developing countries were to be economically impossible, technically impracticable or unlikely on the scale needed, it would be vain to point to the necessity of an agricultural and economic revolution, primed by the developed countries—or to stress the moral imperative of aid, or underline the teaching of the Popes, or try to increase the idealistic and extensive but comparatively small efforts of the charitable agencies. Hence the importance of finding out if adequate aid is feasible and probable.

The "cup of cold water" of the Gospel, applicable to a pastoral people in the Middle East two thousand years ago, must be translated into the economic terms of our complex civilization. The Church as interpreter can facilitate that translation. Is this translation possible? Economists of world stature, such as Barbara Ward, show that such a marriage of moral force and the realities of economics is not only possible but necessary. This alliance *can* help to solve the immense problems of underdevelopment. This alliance is necessary because moral force to be effective must be geared to the hard facts of economics, demography and the social sciences. Perhaps in no other field are St. Augustine's words so true: "Love without knowledge goes astray, knowledge without love puffs up, love with knowledge builds up."

Man is not an economic unit, a cog in the machinery of production, a pawn in international trade. He is a human person with a human dignity, created in the image of God with an eternal destiny. It is heartening that more and more top-ranking economists are showing how the economics of aid must serve human beings; they would agree with Pope John in *Mater et Magistra* that agricultural and industrial development must go hand in hand with social progress.

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The church has a message for economists to which they seem increasingly inclined to listen. Christian love, Christian moral force, impels the avoidance of exploitation, paternalism, condescending financial aid with strings, a new economic imperialism. It stresses the genuine partnership between the developed and developing countries and a balanced growth that will not leave the human person any longer prey to soul-less economic forces. This balanced growth will give full scope to the spiritual and cultural heritage of the developing countries.

But the duties of the developing countries need to be emphasized too. For them to engage in political rivalries or military adventures or expensive prestige armaments, to indulge in indiscriminate and unreasoning hatred of foreigners, to waste or to use extravagantly aid intended for development, to "nationalize" foreign-or-home-owned industries without adequate compensation: these things bear comparison with the omissions, neglect, mistakes and injustices towards the poorer countries in the past.

It might be objected that it is not the Church's task to meddle in the field of the economist, that the Church has nothing to say in this sphere. It is true that the amount of her direct influence will obviously vary from country to country—it will be very great at first in South America; it may apparently be small in countries like Indonesia and India. But the witness to moral principles in economics and politics must be given and it will often be respected—note the response to recent encyclicals in the most unlikely quarters.

The famous Pastoral Letter of the Chilean bishops in 1962 taught that one of the best forms of brotherly love is to increase one's economic productivity. The bishops of Peru took the opportunity of last year's presidential election to outline, in a very pointed way, the qualities necessary in a good politician. Anyone who knows South America is aware of the connection between this and the possibilities of any integrated economic development. So often aid in South America has not got to the people it was meant for; or it has not helped in the over-all development due to the faults of politicians and their unwillingness to tackle outmoded social structures affecting agricultural and economic life.

If Chile makes progress under the regime of the

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recently elected Eduardo Frei, the clear lead of the Chilean hierarchy, the influence of the Church, beneficent at last in promoting principles of social justice, and the efforts of a team of clerical and lay experts to put them into the terms of concrete national realities, will have been largely responsible.

There are two extremes the Church must avoid here. The first is undue interference in matters which are not her concern, e.g., the economic details of a well-balanced and morally acceptable development plan are the concern of the economist *not* the ecclesiastic. But in trying to escape from a too great and an often too selfish preoccupation with economics and politics in the past, and in desiring to avoid any charges of clerical interference, the Church should not appear to be a purely spiritual body capable only of issuing pious exhortations to do good, "help the poor," avoid evil. Great harm has been done in certain countries by a vagueness which allowed people to feel that they were Christians if they went to church on Sundays while in their daily life they perpetrated social injustice. They then tried to remedy their great injustices towards workers, for example, by apparently generous almsgiving.

Mater et Magistra, with its splendid section on the relations between developed and developing countries, and the whole spirit of *Pacem in Terris,* warn against the danger of being so heavenly minded that we are no earthly good. And the layman has a special part to play in the apostolate of international economics and social justice.

LET US NOW get down to the hard facts of the economics of aid.

The first hard fact and one not realized by some people, including Senators and Congressmen in America (to say nothing of England and Europe), is that to combat world poverty will take a long time. We are or must be in this fight for a generation at least. Disillusionment with the results of aid at this stage is to my mind an immature attitude. The present situation developed from the interplay of forces over decades, nay centuries; it will not be remedied overnight.

To regard aid as useless or to be disillusioned because of abuses is both wrong and unrealistic. Most of us have heard stories of how American Food for Peace, for example, has sometimes been used wrongly or even sold by local black marketeers. But how many know that in the last nine years, the U.S.A. under Law 480 has given 11.4 billion dollars worth of food and that the vast bulk of this had fed hungry and starving peoples? When I was in the famine-plagued Northeast of Brazil this year, I saw a letter describing how an old lady of 75, a Peace Corps worker, had in a few months, transformed the lives of the children in a whole village by giving them three full meals a day—made possible by the Food for Peace program of NCWC. Catholic Relief Services have distributed millions of dollars worth of this food and other commodities (in 1962-63, for example, over 104 million dollars worth).

The second hard fact is that giving aid is not easy, but is highly complex. Money, capital investment, is necessary, most necessary, but it is not enough. Some of the disillusionment with aid has come from the oversimple idea that money and capital equipment were the keys to progress. This indeed had worked very well with the Marshall Plan. The highly industrialized and educated peoples of Europe, given the money and the tools, could do their own job. As Paul Hoffman has shown, they needed much less money than was originally estimated, because their "know-how" helped them once the pump was primed.

But to apply this to the underdeveloped countries was not satisfactory. The famous 1951 economic report of the five "wise men" of the UN worked out the capital sum needed on the basis of how much it took to "industrialize" a man in the developing countries (roughly 1,500 dollars was their estimated average). It was not completely without value because it did show that the amount required was not astronomical. But it caused people to ignore the need for education, technical assistance, the immediate provision of a cadre, at least, of semi-skilled and skilled workers, technicians and representatives of the managerial classes.

The third hard fact is that aid in the form of charity or "hand-outs" to nations cannot take the place of the works of international social justice. I will illustrate by referring to international trade in the fifties.

The General Agreement on Tariffs and Trade—the GATT—of 1948 took international trade out of the jungle of unchecked national, commercial individualism, but it did not consider, and did little to help, the poorer countries. During the fifties, the rich nations got richer and the poor got poorer—not primarily because of population increase as some imply, although this was considerable, but to quite a decisive extent because of the deteriorating terms of trade resulting from the industrial countries' buying as low and selling as high as possible, without concern for distributive justice or social progress.

The developing countries saw their primary products —their exports—rise only very slowly in price and sometimes with great fluctuations which made economic planning very difficult. But the prices of manufactured

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goods which they had to import rose steeply (partly due to the rise in wages and standard of living of the people in the developed countries who made the goods). It has been estimated that in this way the developing countries lost half the total aid from all sources given them in that period.

For example, in the depression of 1957-58 India lost the equivalent of two billion dollars through a fall in the prices of her exports. This was equal to the total of loans over the past six years from the World Bank, at six percent, for development. It was not mainly a population increase that swallowed up economic progress. For it is doubtful if the thirty or forty million people added to India's population in that six-year period accounted for a loss of economic progress comparable to what the terms of trade did. Wherever poverty and hunger, underdevelopment and population are considered, there is always a powerful pressure group advocating birth control as the panacea to reduce population growth and therefore increase economic prosperity. It is a pity an equally strong pressure group does not exist to lobby for fair terms of trade.

"TRADE NOT AID" is not always a good slogan, for aid often has to come first, especially in attempts to diversify the articles of trade, but the slogan does highlight the need to give this aspect much more importance than in the past. The UNCTAD (United Nations Conference on Trade and Development) conference held in Geneva from March to June this year was a turning point. For the first time, the underdeveloped nations sank national, racial, ideological and continental differences and formed a solid bloc demanding fairer treatment in trade. Latin Americans, Africans, Asians, regardless of past ties or present commitments, stressed the need to make aid really aid by seeing that what was given with one hand was not taken away with the other.

A fourth hard fact relates to the developing countries themselves. It is simply this. They must choose between "politics" and development because certain present political preoccupations are incompatible with the all-out efforts necessary to achieve satisfactory economic growth. They must put themselves in a position to be helped. I am not suggesting that they should take sides in the Cold War, or allow their policies to be governed by what their donors want, or abdicate their national sovereignty or independence, nor even that they should show gratitude for aid received. But they must accept the facts of life: that aid is voted or withheld according to what the representatives of the people in the U.S.A., England, France or Germany or other countries feel is in their country's own interest.

If they feel aid is being wasted, or arrogantly misused, or even used in a way to do harm to the donor country, then aid will be cut. American Congressmen and Senators who this year suggested cuts in aid were by no means all die-hard isolationists or miserly and selfish capitalists.

The hardest fact for those who wish to help poor and starving people in economically backward countries to accept, is that there is very little use trying to aid a country which does not have a proper development plan drawn up according to its real needs. Poorer countries that are really sincere in their desire to progress economically and socially, to raise their low standard of living, realize this. With the help of UN agencies, or inter-governmental work they are now drawing up such plans.

Sometimes the magnitude of the task of raising the living standards of the "third world," where poverty and hunger are so prevalent, will appall even the most courageous. The extent of the problem, however, seems to unduly overawe people who have boldly reached out to the stars and put man into space and achieved the capacity to over-kill all the inhabitants of our world. Let me say bluntly: it is not the power, the money or the "know-how" to solve the admittedly complex problems of under-development that is lacking but the will. There is also a Malthusian pessimism which plays down positive measures as palliatives and regards population control as the magic key to prosperity. Recently in the United States I heard a distinguished gynecologist say that the U.S. was "beggaring" itself to give aid, and yet population pressures outpaced man's efforts to defeat poverty. This is sheer rhetoric and not very good rhetoric at that.

THE GROSS National Product of the United States this year was 630 billion, 30 billion more than last year's. The amount given in aid at President Johnson's request was 2.4 billion dollars, a very large and generous sum. But it still leaves 627.6 billion dollars, a form of beggary that most nations would envy. To be fair, one should add the 10 billion dollars given with unprecedented private generosity through non-governmental agencies, even though forty-nine percent of this was not for socio-economic development.

But my point still stands. No survey of the economics of aid—however impressionistic as this one must necessarily be—would be complete without some attempt to measure what a realistic budget for development would cost. Comparison with space program and armament costs would put the figure, which many people erroneously think would be astronomical, into perspective.

In 1962, France gave just over 1 billion dollars. As the Overseas Development Institute says, "The Jeanneney Commission was set up by the French Government in 1963 to examine independently the whole problem of French aid: its justification, its aim and its administration. The resulting Jeanneney Report is a major policy recommendation for a major donor of aid:

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It will probably become the basic document on aid for French Governments for some time to come. In realistic terms it forthrightly condemns out-of-date practices and suggests bold new solutions:

" '25 percent of French aid should go through multilateral channels.

'Certain grants are expensive for the aiding country but contribute nothing to the aided country. The construction of a pyramid in the desert would be an extreme example. The construction of roads, bridges, ports of little use to the local economy is sometimes not far from it.

'We should only be justified in wishing developing countries to model themselves on us so far as structures copied from us favored their development, which is probably not the case for many of them.

'The sacrifices involved in trade adjustments would in the long run be less heavy than aid in traditional forms and they would be more effective for the development of countries whom it is desired to help.

'Aid is too often regarded as a short-term relief to countries which are temporarily poor. It should become part of a new conception of the economic relations between unequally developed countries, lastingly based on contractual arrangements.' "

Great Britain gave approximately 480 million dollars in 1961-62 and about 430 millions the next year. The United States gave 2.4 billion dollars this year. France, in giving two percent of her national income, is easily the highest contributor of the larger, developed countries.

Yet opponents of aid here are inclined to ask why America has always to pay the bills, why these European countries cannot help too. Some years ago such a grievance might have been justified; Germany was late in realizing her obligations and Great Britain has always been fearful for her balance of payments position. Perhaps the present Prime-Minister, Mr. Harold Wilson, who wrote a splendid book on World Poverty in 1953, may be more successful in finding a solution.

BY HOW MUCH does this aid need to be stepped up? What is a realistic amount in order to provide a significant improvement in the developing countries? What is sought in the UN Development Decade Plan is an economic growth rate which would spell progress, taking into account the population increase. This would mean an average economic growth rate of five percent to be achieved by 1970 by the developing countries. To do this a contribution of one percent of national income from the developed countries would be needed. As Barbara Ward has pointed out, this does not mean any sacrifice of Western living standards but merely a slight reduction of the rate at which Western countries are adding to their prosperity each year.

In actual figures this would equal—or rather would have equaled—2 billion dollars of extra aid per year for 10 years. (The amount would be more now because this target has not been achieved in the first five years of the Decade.) Aid at present is reckoned to be running at about 4-5 billions a year. The Development Decade target is a modest one—about 7 billion dollars at most per year—although a total amount of aid of 10 billion a year would *really* be a most worthwhile contribution to the great efforts which the countries themselves will have to make. It is reckoned that 4.5 billion dollars worth of goods and services would have to be imported to achieve the target set by the poorer countries. But of this, all but 2.6 billion would be found by the developing countries themselves. To those who ask why these countries don't help themselves, the answer is that they do.

Ten billion dollars would be a little over the one percent of national income the UN is asking for. It is an immense sum of money. But it is dwarfed by the 120 billions spent on defense per year. I am not minimizing the need for defense but what is the use of putting a shield of defense around the Free World at that cost when life is an unequal struggle against poverty and misery for millions within that world?

It costs about 15,000 dollars to put a one pound weight in space. It would be difficult to estimate the cost of putting our heavy and expensive iron mongery in the heavens. But when the first American lands on the moon, his fare to the moon will have cost, at a conservative estimate, forty billion dollars. The conclusion may seem harsh but it is obvious: We are more keen on having a man on the moon than relieving poverty on earth.

I would suggest then, that if we are not prepared to give the economic aid the developing countries need because of other interests, we of the Western nations should say so openly. But we should not hide behind such alibis as national defense, space research and the population explosion and plead poverty or inability to help. If, however, we do assert our duty of helping, if we do accept the implications of the encyclicals of beloved Pope John (whose personality has been extolled while his words have often passed unheeded, at least in this matter,) we must have *action*. The economics of aid can be reduced to a very simple and homely phrase: "We must either put up or shut up."

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Pope John's Vision

PIETRO PAVAN

THE DECLINE of colonial regimes in the years following the Second World War was an historical event of immense magnitude. It affected more than a billion human beings: almost the whole of Africa, the Near East with the exception of Turkey and Israel, India, Pakistan, Ceylon, Burma, Indochina, Vietnam, the Philippines, Korea, and other countries on the Indian and Pacific Oceans.

Though substantially political, this event laid great stress on the glaring social and economic inequalities between the emerging nations and the economically advanced nations. The existence of these inequalities stressed the fact that "the social question" not only affects the relationship between workers and management within the individual private enterprises, or the relationship between the different productive sectors: agriculture, industry, public services; or those between the economically developed and the economically depressed areas of the same country, but also the relationship between nations with different degrees of economic development. That is to say: the social question now has worldwide dimensions.

Social and economic discrepancies between nations raise a problem which Pope John did not hesitate to call the greatest of the modern age. It is not difficult to appraise the importance and the scope of this problem when one thinks that three-fifths of the human family is directly concerned, and when one thinks, as the Pontiff points out in *Mater et Magistra,* that because of the ever-growing interrelation between nations, it is not possible to preserve a lasting peace so long as social and economic differences are too marked. The imbalance is now such that the average per capita income of a developed nation may be 30 times the per capita income of an emerging nation.

After calling attention to this problem, its scope and importance, the Pontiff points out the obligation on the part of economically advanced nations to help nations in the process of development: "a duty," he states, "demanded by human solidarity which binds all men together as members of a common family; and for Christians, in particular by their belonging to Christ's Mystical Body."

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This task is to be accomplished in two ways: emergency assistance as much as possible aimed at directly combatting poverty, misery and hunger; and a technical scientific and economic financial cooperation aimed at removing the causes underlying these conditions of human depression.

"However," he states in the encyclical, "the underlying causes of poverty and hunger will not be removed in a number of countries by these means alone. For the most part of the causes are to be found in the primitive state of the economy. To effect a remedy, all available avenues should be explored with a view, on the one hand, toward instructing citizens fully in necessary skills and in carrying out their responsibilities, and, on the other hand, toward enabling them to acquire the capital with which to promote economic growth by ways and means adapted to our times."

AMONG NATIONS which recently acquired independence, a wave of hostility towards the former colonizing powers has spread rapidly. This is because those nations hold the former colonizing powers responsible for their status of social and economic backwardness. At the same time, however, the governments of these nations seem to be intent on not breaking off relations with the West, whose economic, financial and technical cooperation is considered vital. With a view to obtaining more substantial aid, and perhaps even to escape new forms of enslavement, they also reveal a tendency to take advantage of the international situation, that is of the existence of the two opposed blocs which are interested in being actively present in nations recently made free from colonial rule.

The Communist bloc, however, in giving its manifold assistance to the developing nations, because of its own nature, cannot leave out its objective of strengthening Communist movements. On the other hand, the West, more or less consciously, and also by the force of its own inertia, is driven to base its social, economic and technical cooperation on criteria of the purely productive order. In this way it strives to help the countries of Asia overcome their difficulties, which arise from a rate of population increase that outruns gains in economic productivity. The Western World is trying to deal with and overcome these difficulties by resorting to oversimplified and even profoundly immoral means which

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do harm to the priceless worth which is inherent in the life of every single human being.

In this historical context, *Mater et Magistra* made Pope John's voice heard throughout the world—a voice with an unmistakable accent, clear, vigorous, penetrating, the genuine accent of truth, justice and love. This appeal is directed without discrimination to every economically developed political community:

"It is indeed clear to all that countries in process of development often have their own individual characteristics, and that these arise from the nature of the locale, or from cultural tradition, or from some special trait of the citizens. Now when economically developed countries assist the poorer ones, they not only should have regard for these characteristics and respect them, but also should take special care lest, in aiding these nations, they seek to impose their own way of life upon them."

The appeal is addressed to all, but especially it is reasonable to think that it refers to those political communities under a Communist regime. In fact, it is well known that Communists often use the tactical expedient of attacking the oppressor or the supposed oppressor more easily to deceive the oppressed or the supposedly oppressed. This means in our case that the Communists continue to paint the ex-colonial powers in very black colors so as to disguise their own objective of using their own economic, financial and technical cooperation to subject to a new slavery the peoples who have just escaped from colonial rule.

"Moreover," Pope John wrote, "economically developed countries should take particular care lest, in giving aid to poorer countries, they endeavor to turn the prevailing political situation to their own advantage, and seek to dominate them. Should perchance such attempts be made, this clearly would be but another form of colonialism, which, although disguised in name, merely reflects their earlier but outdated dominion, now abandoned by many countries. When international relations are thus obstructed, the orderly progress of all peoples is endangered. Genuine necessity, as well as justice, require that whenever countries give attention to the fostering of skills or commerce, they should aid the less developed nations without thought of domination, so that these latter eventually will be in a position to progress economically and socially on their own initiative."

It seems that this appeal is directed mainly to the Western nations where the evolution of the economic world has reached its highest point. This evolution, however, is often attained by reversing the true order of values. This is the reason why Pius XII declared that our age is distinct from all others by a clear contrast between the immense scientific and technical progress and an appalling human retrogression. The result of this is the monstrous masterpiece of transforming man into a giant in the physical world at the expense of his spiritual nature, so that he is reduced to the stature of a pygmy in the supernatural and eternal world.

"THERE IS no doubt," Pope John continues, "that when a nation makes progress in science, technology, economic life, and the prosperity of its citizens, a great contribution is made to civilization. But all should realize that these things are not the highest goods, but only instruments for pursuing such goods.

"Accordingly, we note with sorrow that in some nations economic life indeed progresses, but that not a few men are there to be found, who have no concern at all for the just ordering of goods. No doubt, these men either completely ignore spiritual values, or put these out of their minds, or else deny they exist. Nevertheless, while they pursue progress in science, technology, and economic life, they make so much of external benefits that for the most part they regard these as the highest goods of life. Accordingly, there are not lacking grave dangers in the help provided by more affluent nations for development of the poorer ones. For among the citizens of these latter nations, there is operative a general awareness of the higher values on which moral teaching rests—an awareness derived from ancient traditional custom which provides them with motivation. Thus, those who seek to undermine in some measure the right instincts of these peoples, assuredly do something immoral. Rather, those attitudes, besides being held in honor, should be perfected and refined, since upon them true civilization depends."

The above appeals are directed to economically developed nations, while those which follow are rather directed to the developing nations. In the latter, first of all, it is observed, according to reliable statistical data, that modern hygienic measures and health care is greatly reducing the death rate, especially among children; while the tendency for the birth rate, which in these countries is generally high, is to remain constant, at least for a considerable time to come. Therefore, there in an excess of births over deaths, while the productivity of the respective economic systems does not increase proportionately.

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The consequence is that the standard of living of the people in these countries instead of improving tends to get worse. How can this difficult problem be solved? Certainly not by resorting to methods and means which are out of keeping with human dignity and which arise from a purely materialistic conception of life.

"Indeed, all must regard the life of man as sacred, since from its inception, it requires the action of God the Creator. Those who depart from this plan of God not only offend His divine majesty and dishonor themselves and the human race, but they also weaken the inner fiber of the commonwealth."

"The real solution of the problem is to be found in a renewed commitment to technical and scientific efforts; in economic and social progress; in collaboration on a world-wide basis which will permit an ordered and fruitful distribution of men, knowledge, capital and trade; in the education of a new generation with a deep sense of responsibility with regard to the creation of the family and the passing on of life. . . . Now the provident God has bestowed upon humanity sufficient goods wherewith to bear with dignity the burdens associated with procreation of children. But this task will be difficult or even impossible if men, straying from the right road and with a perverse outlook, use the means mentioned above in a manner contrary to human reason or to their social nature, and hence, contrary to the directives of God Himself."

In the West, with the industrial revolution from the second half of the nineteenth century to the first decades of our own century, we have taken *free competition* as the supreme rule.

The acceptance of this rule of action influenced the distribution of wealth, so that while a very high proportion of it was constantly being concentrated in the hands of the holders of capital, a far too small part of this wealth came to the working classes.

FURTHERMORE, those who ruled the economy held that the world of economics had its own laws and was governed by these laws without any reference to the moral order or any obligation to the common good. Their sole purpose was to obtain from their capital investments a high and assured return. They were almost inevitably driven to invest in the sector of industry or of services to the neglect of the agricultural sector. As a consequence, the economic and social inequalities—partly based on the nature of things—between the various sectors of production were further accentuated and complex and difficult problems were raised. Their solution is causing great difficulties today to nations, even those which are considerably advanced, economically and socially.

Finally, in the Western world too little attention has been given to developing structures of production which would not be an obstacle, but an incentive towards stimulating the sense of responsibility with regard to the working classes. This has contributed and still continues to contribute to the continued development in those classes of a phenomenon of *mass mentality*: this mass mentality constitutes a breeding ground for those malignant growths which neglect the human aspects of life, *namely totalitarian regimes.*

The Holy Father, referring in his encyclical to the economically developing nations, suggests to them that they should gain by the experience of the nations which are already economically developed, so that they can avoid mistakes and lacks of balance which the latter were subject to, especially those already mentioned. They should watch and try by all means that social progress be always linked to economic development. This implies that economic development should be based on three basic principles:

1. Equitable distribution of riches among those who contribute to produce them and among all classes of the population. This also implies that the present generation be not forced to undergo inhuman privations to increase the efficiency of the national economy with an excessively high rate of growth. This method has been followed by totalitarian regimes because of their power complex. This is also the method applied by the political communities at the beginning of their economic development, urged as they are by the anxiety to hasten excessively the speed of their economic and social growth.

2. A balanced development of all productive sectors: agriculture, industry and civil services. This is even more necessary in those countries which are on the threshold of their economical development. Otherwise, the fated result would be that there would be a massive shifting of the labor force from the agricultural sector to other areas: a shifting which could not be contained or controlled, with disastrous effects for the whole life of the nation in the economic, social, moral and religious sphere.

3. Subsidizing in the economic system the enterprises and development structures which are suitable for developing a sense of responsibility in the people, and this in order to control as far as possible the process of developing a mass mentality to which nowadays a great number of people are subject, a process which is encouraged by many factors typical of our civilization.

"First of all, it seems only prudent for nations which thus far have made little or no progress, to weigh well the principal factor in the advance of nations that enjoy abundance. Prudent foresight and common need demand that not only more goods be produced, but that this be done more efficiently. Likewise, necessity and justice require that wealth produced be distributed equitably among all citizens of the commonwealth. Accordingly, efforts should be made to ensure that improved social conditions accompany economic advance-

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ment. And it is very important that such advances occur simultaneously in the agricultural, industrial and various service sectors."

It is not considered necessary to give any quotations on the necessity of devising structures of production so that those in charge of economic enterprises should be induced to deploy their activities in a responsible way, since such a necessity is the theme of the whole document. This theme is present in each part of it and gives unity to the whole in the complexity and vast extent of the matters which the Pope considers.

MATER ET MAGISTRA has caused a vast and deep reaction in all the continents and human circles: Catholics, Protestants, Mohammedans, Hindus, and even the Communist world showed interest in it.

What is the explanation for this? In my opinion there are two reasons: first, in this document the laws of human coexistence are clearly set out; secondly, this document comes from the accepted and beloved head of hundreds of millions of faithful.

Our age is one in which have occurred and are still occurring immense scientific and technical advances. The laws of nature have been discovered; the instruments have been forged by which these forces can be mastered. Never before has man shown himself to be lord of the universe as now. But, more or less consciously in the hearts of everybody and especially in the minds of the thinkers, one problem is causing more and more anxiety, and that is what use will men make of the tremendous forces now at their disposal. Will they use them in a constructive way or will these forces be a means of destruction in their hands? As long as we remain in the sphere of science and technology there can be no reassuring answer to these questions. In order to give a proper reply to them, a light of truth is necessary which the scientific knowledge for all its profundity cannot attain to. We need also moral force which is not under the influence of physical nature, but above it, dominates it and directs it to the service of the common good.

From Leo the XIII onward a steadily increasing number of people of different religions and at different stages of civilization are becoming more and more convinced that a man in Rome, a mystical figure, who is called the Pope, is the true interpreter, the indefatigable champion and the authoritative defender of all that makes a man a full human being. If we take a view of mankind in the broadest vision, his voice is thought to be the only voice which states the real laws of living together of human beings. It clearly indicates the paths along which men should move in order to build up a civilization filled with genuine values and worthy of their greatness. This explains the desire and almost the anxiety with which people wait for this voice, the interest which it arouses and the interest with which its utterances are examined; the acceptance and reassurance with which Catholics and non-Catholics receive it: it is like a ray of living light in a foggy and heavy atmosphere, which restores faith in life as it shines forth.

But the Pope is not only the teacher of the highest prestige in the field of morality. He is also the head of that divine and human community—the Church. This is not history itself but is present and active in it like a leaven which confers life. Therefore, when the Pope raises his voice millions and millions of people of intelligence and goodwill feel guided towards the goal indicated by his words, and the whole human family in its innermost self cannot help feeling this new impulse.

There is no doubt that in the words of the Holy Father a desire and a wish are implicit: that the Catholics, priests and laymen, being members of the human community in its stage of development, and therefore acting from within this community, should show and give value to the dignity of men in the process of modernizing their economic world. They should play their part in the inevitable transformations in all areas of social contact, and should show and give value to this dignity with that charity and that power which come to them by the fact that, being full members of Church, they live in contact with the truth and love of God in Christ.

In the Beds

Each tiny bed is a sweat
of what is remembered,
each flower is a thought
of whatever is not
and is memory only
with its colors. We
are sentimental over flowers.
They are not now,
we look back. Flowers
to the sick, flowers
to the well, they are perfect,
what we were, not the future,
but the past caught in
little patterns. It is
the present we present
them in, each a bit
of memory stuff, all the vague
colors sharpened by apprehension,
the dark glowing, the light
the color and the size of pollen,
and all the winged zeroes spreading
it out, squeezing honey,
making the air black with wings.
Winter may be better because
the past is over. Summer, however,
is lived.

NEIL WEISS

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The Role of Catholic Agencies

JAMES NORRIS

ONE OF the most inspiring movements in the Church in recent years has been the rapid growth of church agencies dedicated to the relief and the elimination of poverty throughout the world. Catholic Relief Services, the aid agency of the American Catholic Church, maintains 96 offices in 70 countries. A staff of 135 skilled and dedicated Americans directs and supervises this global work of relief and rehabilitation, socio-economic development, rural education leadership training, medical care and various other social welfare projects.

Catholic Relief Services-N.C.W.C. started its work in 1943. Since then it has sent overseas for distribution to the needy foodstuffs, clothing, medicinal and other relief supplies having a gross weight of over 5 billion pounds and a total worth of approximately 1¼ billion dollars. In 1954 the amount of aid sent valued at 36 million dollars. From the next year onward it was well over 100 million dollars, with a slight slump in 1959 and 1960. In 1963 the amount rose to 132 million dollars. From October 1st, 1962, to Sept. 30th, 1963, the Bishops' Fund program had a total value of 176¼ million dollars which helped 40 million needy people. Some idea of the work involved in this can be got from the fact that transport and distribution costs of more than 900,000 tons sent valued at 132 million dollars to 79 countries reimbursed to C.R.S. amounted to over 27 million dollars.

Latin America was the area to which great attention was paid by the Bishops' Fund program. Mass feeding programs involving 270,000 tons were expanded to help 10 million people in 20 countries. In cooperation with the Bolivian ministries of health and education and the U.S. government, this program reached 267,000 children with a breakfast each school day.

A similar story could be told about Africa where the Bishops' Fund in 1963 administered programs in 23 countries. In Algeria in the month prior to independence, a massive food program was launched under which approximately 40,000 tons of wheat and flour were distributed to 2½ million Algerians by the Bishops' Fund agency in cooperation with the fledgling government ministry. In 1963 the Bishops' Fund in Morocco served approximately 1 million needy people, and in Egypt and the Congo at the same time one half million poor people were similarly helped.

In the Middle East and the Far East six and a quarter million persons in 17 countries benefitted by programs based on the U.S. surplus food. In Southern Europe and the Near East in 1963 the Bishops' Fund reached over six million people in Greece, Malta, Portugal, Italy, Trieste, Jordan, Turkey and Spain. It has been widely recognized in C.R.S. as well as in government circles that the distribution of surplus foods for emergency relief has been a very effective service, and one that has helped to ease the consciences of people who are scandalized by the thought that the U.S. was heaping up 9 billion dollars a year in surplus food while people were starving in other parts of the world.

Catholic Relief Services has been placing increasing emphasis upon "self help" projects designed to improve the educational level, the health level and more importantly to raise the general standards of living in the developing countries. This development in C.R.S. in showing how surplus food from developing countries can help to finance constructive projects is in line with similar programs of the U.S. government and the World Food Program. This will be a great help in offsetting the reluctance which some countries feel at receiving "relief."

C.R.S. is taking a share in the rapidly growing Church-related socio-economic movement in Africa, Asia and Latin America. C.R.S.' staff throughout the world helps to locate and evaluate such projects in accordance with each country's social and economic needs. Generally speaking, their staff is either recruited in the country itself or from people who have or acquired a deep knowledge of local circumstances.

The work of C.R.S. in Latin America is especially valuable. This decade has witnessed a resurgence of the Church in Latin America which, it is true, does not now affect all areas (in fact it affects at present comparatively few) but it is backed by the bishops of a number of countries in Latin America. In fact in 1962 and 1963 the call of the hierarchies couched in detail and practical language for social action was heard in a forceful way in Chile, Brazil and Peru.

The bishops of these countries highlighted the growing restlessness of the masses, pointing out that if the economically deprived were not given satisfaction under

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a democratic system, they would turn in desperation to any system which would promise them help. These pastoral letters were extremely down-to-earth documents, humble and packed with calls for action.

CATHOLIC Relief Services has given great support to the efforts of the Church in Latin American countries. One of the greatest services which the Catholic Relief Services has performed is to stimulate the establishment of indigenous Caritas (Catholic Charities) organizations in the countries themselves. These organizations collect money from the richer people in their own countries and administer their own programs of help to the poorer. These organizations have, of course, hundreds of problems to solve: they are dependent heavily on Catholic aid from overseas. But they are in existence and are favored with hard-working, capable and enthusiastic leadership.

A number of Catholic agencies in other countries have been carrying on splendid programs of charity and socio-economic development. While relatively new, nevertheless pride of place with regard to actual money contributed goes to the German Bishops' Misereor Fund. This agency has been operating for six years. Each year an appeal is directed to German Catholics during Lent on behalf of Misereor which was created by the German episcopate to fight hunger and disease in the underdeveloped countries and help to raise the living standard of the population through social and economic long-term projects. Since 1959 Misereor has collected over $50,000,000 for its project in Africa, Asia and Latin America.

The Vatican Council gave the opportunity for many bishops from developing countries to get in touch with the bishops in charge of Misereor, Catholic Relief Services and other aid agencies, trying to interest them in programs for the welfare of their people. It is hoped that the tremendous interest that will be generated by the Council will mean that the aid agencies will have very considerably greater funds at their disposal from the stimulation which the Council will give by its treatment of poverty in schema 13. One can hope for great outbursts of committed, concerned generosity through the world and the Church communities in the developed countries, so that bishops should not need to come begging to the aid agencies for assistance which these agencies cannot give for lack of money.

Misereor profits by aid allocated by the German government. The total aid which the German government allocates for loans and grants to the developing countries is now in the region of 2 to 3 billion marks or 500 million dollars. About 50 million marks are given by the government to the German voluntary aid agencies to be used in areas where German missionaries or German technicians are working, linked to specific projects. Some say that tied aid of this kind does not seem quite satisfactory. But there is no doubt about it, it has helped Misereor and other non-governmental agencies to do great work.

In addition to Misereor, the German charitable agency Caritas has given aid to developing countries throughout the last decade and especially from 1960 onwards. For ten years now German Caritas has been carrying on efforts to help underdeveloped countries During 1960-1962 this aid amounted to DM 2,942,225.35

To cooperate in the World Freedom from Hunger Campaign launched by FAO (Food and Agriculture Organization of the United Nations) in 1960, a National Committee has been established in France, which is sponsored by the Chief of State and presided over by Mr. Maurice Schumann. A member of the episcopate represents the Board of Cardinals and Archbishops and the Secretary General of French Secours Catholique, Monsignor Jean Rodhain, is a member of the Steering Committee. Under the presidency of the Most Rev. Msgr. Ménager, a Catholic Freedom from Hunger Committee was formed in March 1961 by the Board of Cardinals and Archbishops.

All the Catholic Action, Social Action and Charitable Action movements are represented in this Committee whose goals are: to ensure a concerted participation of the French Catholics in the campaign; to work out thoroughly the question under its threefold aspect: material, cultural and spiritual hunger; to concentrate its efforts along three lines: information, education and mutual assistance.

WITHIN the framework of the Catholic Committee, Secours Catholique, which has long been active in welfare relief and emergency aid, has chosen an ingenious formula to fight hunger and bring help to developing countries: the "Micro-réalisation" (short-term project), which is now nearly four years old. Its aim is to fight hunger in the French-speaking African countries and Madagascar by setting up limited and well-defined programs to deeply change the life of a village, a region or a whole territory.

The conception behind the "Micro-réalisations" is a beautifully Christian one—from the idea that the early Christians actually denied themselves in order to give help to others as a community and as a witness of love one for another. Although it is realized that this aid, comparatively large though it may be, can only touch the problems, the idea is that parishes, dioceses and other Catholic organizations support projects which are quite small and which otherwise would not receive any aid.

These results indicate well the success which has already been achieved by this peculiarly French form of aid which grew out of the Freedom from Hunger Campaign and shows what can be done when generosity

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and organization are focused on a realizable goal and are married to the cooperation and resources of the people themselves.

To organize the aid given by the Belgian Catholics to developing countries, the Belgian Episcopate created in 1961 a special agency *Entr'aide et Fraternite,* operated by *Caritas Catholica Belgica.* Assistance given through *Entr'aide et Fraternite* aims at improving the living standard of people in developing countries, preferably through self-help methods, irrespective of race, color or religion. Helping the under-developed countries means to finance, totally or partially, the projects fighting the very roots of under-development: hunger, sickness, ignorance and poverty. Funds are raised through a Lenten nationwide solidarity campaign which is called "Carême de Partage" (Lenten Sharing).

The campaign initiates on Ash Wednesday and is carried on throughout Lent. Collections, held in all the parishes on Laetare Sunday and Palm Sunday, amounted to 1.7 million dollars in the first two years. Like similar actions carried on in other countries, the 1963 campaign of *Entr'aide et Fraternite* is conducted in close connection with the World Freedom from Hunger Campaign launched by FAO.

Space does not permit details about the splendid work being carried on by Catholic agencies of other countries, such as the Austrian Bishops' Family Fast Day, the British Catholic Fund for Overseas Development, the Dutch Bishops Fund for Foreign Aid, The Swiss Bishops and Swiss Caritas programs, as well as Luxembourg's Caritas foreign aid. The Austrian program began with a day of fast and sacrifice for needy in poor lands, the result being a generous collection from the Australian Catholics along with a program of education in realizing the needs of others less fortunate. The Swiss programs have been carried on for many years—since the days of World War II—and have been greatly appreciated by those who assisted. The organized foreign aid programs of the Dutch Catholics and British Catholics in their present form are relatively new, although the British through their Catholic Women's League have been active for more than 20 years in war relief and welfare programs.

In most countries the Church is faced with financial burdens for churches, schools and other institutions; nevertheless the immensity of world poverty and its implications, and the fact that the wealth of the world is principally in the hands of the Christian nations of the North Atlantic area, are reasons for carrying forward these Catholic programs, expanding them, and at the same time creating an articulate permanent "lobby" of dedicated Christians who will not be at ease until the grinding poverty and misery of more than half of God's creatures are wiped off the face of the earth. The wealth exists to do this—what is needed is the Christian commitment to carry it out.

THE STAGE

Explaining the Tricks

AS EVERY mystery-reader knows, it is hard to find an answer that is half as interesting as a question. Who are those people, what are they doing? Oh, *that.* Infinite possibility shrinks to nothing the moment you play your card: so that even an ace can be slightly disappointing.

So it goes with plays-of-ideas, which are usually fine until you get to the ideas. Then the author must shrink his questions into answers; the conjurer must explain his tricks. In the process, he must also pass from what he does well—creating situations—to what he probably does not so well—abstract thinking. (The technical name for this problem is, I believe, "third-act trouble.")

One contemporary playwright, Harold Pinter, has made a whole career out of extending the question-period almost indefinitely: using the extra space to pile up more questions than he will ever have time to answer —and then, of course, giving answers that will usually raise yet more questions, so that the spectator's mild dissatisfaction tails off indefinitely into further puzzlement.

This is a pretty good solution, and Friedrich Duerrenmatt might have done well to consider it for "The Physicists." The first act-and-a-bit of this play are splendidly enigmatic. Duerrenmatt has a wider groove than Pinter, and he doesn't keep posing the same *kind* of question over and over as Pinter tends to.

The situation is roughly as follows: three physicists are locked in an insane asylum; one of them thinks he's Newton, one is pretty sure he's Einstein and the third receives messages from King Solomon. As the curtain goes up, Newton and Einstein have already murdered their nurses, and the third shows every sign of following suit (his nurse has fallen in love with him, the inevitable prelude to a garrotting in this home-from-home).

There is clearly going to be some connection between physicists as such and murder, but the point is left scrupulously unstressed in the first act: the allegory is not violated by explanation. Between acts, the audience is free to drum up its own program notes: to wit—madness, like physics, is relative; physicists are not murderers from one point of view—but from another, they are the best we have; they are not crazy, from *one* point of view —yet from another who is crazier? But Duerrenmatt has mentioned none of these things; he has adhered to the particulars of his fable, with a straight face. A police-inspector, an ex-wife, three boys who play the recorder. Who said anything about Guilt or the Bomb?

Thus far we have a nice division of labor for a play-of-ideas—the author provides the play and the audience provides the ideas. If Duerrenmatt will just go on with his fable and leave the thinking to us—but the problem now is to keep us from simply thinking the same

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thoughts over and over (physicists are mad, physicists are murderers, physicists are mad—). This means moving the metaphor onto fresh ground; it means another violent twist of imagination.

For a moment, it looks as if we might be going to make it. In the second act, Einstein and Newton turn out to be counter-spies, and not mad at all. They have been trying to entice the third physicist, who is the genuine article, back into the world of Guilt and Bombs, by feigning madness themselves. This does not seem at first a particularly interesting answer to the first act—until the absurdity of the revelation-scene reminds us that counter-espionage is crazy too; that being a spy requires the same narrow logic, and achieves the same outrageous results, as certifiable insanity. The physicists have murdered their nurses to escape detection; the difference between this and criminal lunacy brings us right back to the world of relativity, where Mr. Duerrenmatt conducts his larger joke.

But suppose the audience hasn't been thinking at all? Supposing they've missed all these points? For a moment, the play seems to dither among these thoughts; and then M. Duerrenmatt drops his allegory with a clatter and springs into the pulpit: to enlarge, to repeat, to exhort.

The last half-hour or so deserves a high place in the history of anti-climaxes. The power seems to go flying out of Duerrenmatt when he has to explain something. His general ideas are banal (creative writers often forget how hard it is to have an original idea); but even if they were not, even if he had handed this section over to a genuine, high-class thinkman, it would still be a disappointing solution.

For if a fable needs explaining, why bother to have a fable at all? All that delicate work with the nurse and the ex-wife is thrown away in an orgy of Higher Meaning. Switzerland is, of course, the home of fine theologians, and M. Duerrenmatt takes his eyes off the ground and becomes positively cosmic as he flounders toward a conclusion. Gradually the play shrinks and the actors shrink as he blows more wind into his balloon. Even the very best wind would not justify this betrayal of his own play, this refusal to follow his own rules.

The shrinking of the actors is particularly interesting. Robert Shaw is the most notable victim. He is the physicist with a hot-line to Solomon, and he plays the smaller-gauge scenes, with his wife and his nurse, to perfection. But from the moment he says outright that physicists are dangerous and should be locked up, he not only releases the power from the play but from himself as well; he is defeated thereafter by wave after wave of hopeful rhetoric (for M. Duerrenmatt keeps talking a long time, in the hopes of stumbling across something).

Jessica Tandy is also diminished by the hysterical, science-fiction finish. She plays the mad woman psychiatrist who runs, first the sanitorium, and then the world. It turns out that she has been picking the physicists' brains all along, even while they were locked away from the usual temptations to think—proving that you can't keep a good brain down; now in a climax that suggests Charles Laughton attempting to imitate Peter Lorre, she hobbles, crowing, around the stage, trying desperately to expand her role to fit Duerrenmatt's overblown concept.

Of the other main actors, Hume Cronyn as Newton appears bent throughout on hamming a small part into a large one, with long, cryptic pauses and seemingly meaningless emphases. George Voskovec as Einstein does the opposite, playing his scenes lightly and quickly—a perfect interpretation of a small part. He alone is not diminished by the prevailing bathos; he goes quietly about his business, insane from anybody's point of view, and hence indomitable. The rest have become symbols in an all-too-familiar equation.

So much for the answers, then: but it can still be admitted that M. Duerrenmatt asks pretty good questions.
(At the Martin Beck) WILFRID SHEED

THE SCREEN

Mirror, Mirror on the Wall

IT WOULD BE unfortunate if the endless discussions on the relative merits of Audrey Hepburn and Julie Andrews detracted from the two good films being released at the same time and in which each actress plays the lead and title role. No doubt what started the angry debates was producer Jack L. Warner's casting of Audrey Hepburn for the movie version of "My Fair Lady" after Julie Andrews had created the Eliza Doolittle role on the stage. Obviously Warner Brothers had to protect their investment with an established star; they had paid the unprecedented sum of more than five million dollars for the film rights, and the finished production cost $17 million; they could not risk all that dough on an English musical comedy star who was not too well known outside of New York and had never been in a movie. However, now that Julie Andrews has made a name for herself in "Mary Poppins" and may add to her laurels in two forthcoming pictures, her admirers may start all over again complaining that she didn't land the plum Eliza role.

I, for one at least, think Jack Warner was right in tapping Miss Hepburn. She's a fine actress as she has shown in many a movie and she gives the Eliza role a greater depth than it had on the stage. Furthermore, she makes Eliza, after Professor Higgins gives the Covent Garden waif the complete Pygmalion treatment, the fairest of the fair—especially in those wonderful Cecil

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Beaton gowns. The fact that she does not sing all her songs and had the pleasing voice of Marni Nixon dubbed in for some of them does not really matter. By now everyone knows that movies, what with the physical laws of photography, sound, cutting, and everything else, are dependent on mechanics and technique as well as on inspiration; so if Miss Hepburn seems to be singing the songs, and the singing is good, what difference does it make who hits the high notes?

Audrey Hepburn isn't entirely convincing as a gutter-snipe in the opening scenes of "My Fair Lady," but once Higgins starts Eliza on the grueling lessons in diction, grammar, stance, manners, apparel, and everything else that's going to change her into a lady, Hepburn comes through radiantly and particularly succeeds in conveying that she is a woman of warmth beneath the new beautiful veneer.

Actually the first twenty minutes of the film's almost-three-hour running time are the least impressive, and I was afraid as the picture starts with its theatrically static Covent Garden scenes that it was going to be little more than a filmed play, as uncinematic as the recent filmed-in-theater version of Burton's "Hamlet." Perhaps scriptwriter Alan Jay Lerner and director George Cukor were timid about letting themselves go at the beginning. But after they get into the next scenes in Higgins' house and later go on to the Ascot scenes and the Embassy Ball, there is no holding them back. The camera moves, the characters come to life, and the whole movie glows and flows and even improves on the splendors of the famous stage show.

The movie had much to live up to. "My Fair Lady" opened on Broadway in 1956 and played there for six-and-a-half years and has been a hit around the world. Its delightful music by Frederick Loewe, its bright lyrics by Alan Jay Lerner as well as his book adapted from George Bernard Shaw's "Pygmalion," and its handsome production throughout became famous. Without actually changing any of its assets, but through skillfully converting them into movie techniques with all its advantages, the picture is better than the original.

One great advantage to the film version is that the clever lyrics can be heard, and they are indeed well worth hearing. Rex Harrison, as the cold, scientific-minded Henry Higgins, plays and sings the role to perfection. Higgins is the egocentric male whose only interest in Eliza is in making a thing of exterior beauty; and his success in passing her off as a duchess at the Embassy Ball is a triumph. But so is Harrison's portrait of this man. Also outstanding in the cast are Wilfred Hyde-White as Henry's brittle but more thoughtful friend, and Stanley Holloway as Eliza's father whose "Get Me to the Church on Time" and sounding off on middle-class morality are among the comedy's highlights.

Walt Disney, who has thrilled kids of all ages with a series of superior movies, has done it again in "Mary Poppins." He has a tendency to enlarge and elaborate his themes, but that doesn't necessarily spoil them. In dishing out bouquets for his latest film, which combines live actors and animated cartoons, let's give a few right off to P. L. Travers whose Mary Poppins books have been a tremendous hit with young people ever since the first one appeared in 1934. Her stories are foolproof, and scriptwriters could hardly go wrong, although Poppins fans who revel in the stories of the Nanny who descended on the Banks household and set things straight in her inimitable way may deplore a few of the changes. The Banks twins are missing from the movie, Mary Poppins, herself, is now not quite as strict or bossy as she was in the stories, and Julie Andrews, who plays the role well, is much prettier than anyone could imagine this nanny to be.

But the slips are few and minor. Julie Andrews is fine in her first movie, and, thanks to good amplifiers with the sound track, one hears her thin voice better in movies than from the stage. Her crisp diction is a delight, and her authority with the Banks children (expertly played by Karen Dotrice and Matthew Garber) and with the whole Banks family is a pleasure to see. It is in its imaginative flights of fancy that "Mary Poppins" excels—in the scenes with the animated-cartoon penguins and the wild ride on the merry-go-round horses, or in that wonderful sequence with Uncle Albert (Ed Wynn) who believes that laughter makes people lighter than air—and proves it with his tea party on the ceiling, or in the stunning ballet on the London rooftops. Along with other applause should go a special hand to Dick Van Dyke whose good singing and nimble dancing and genial air throughout the whole fantasy add much to its fun. "Mary Poppins" may be too long and at times too much of a good thing with its mountain-high pile of attractions, but it is still a superior treat—and one for the adults to enjoy when they take the kids.

PHILIP T. HARTUNG

CORRESPONDENCE

"Bishops and Thinkers"

Honolulu, Hawaii

TO THE EDITORS: Yesterday's boat mail brought THE COMMONWEAL for September 4 and for September 18—a considerable packet of reading material. As an admirer of John Cogley, I was puzzled by his apparent lack of aloha for bishops ("The Bishops and the Thinkers," Sept. 18.) It would not be accurate for me to say that some of my best friends are bishops, but it doesn't seem too hard to point out to Mr. Cogley a number of men who qualify as thinking men's bishops. If we can

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begin by granting a bishop at least the dignity of the President of the United States, the president of Harvard or the president of the Center for the Study of Democratic Institutions, let me suggest that none of these men is closer to the people or more alert intellectually than Bishop Wright of Pittsburgh or Cardinal Ritter of St. Louis (to name only two).

In my role as a newspaperman I spent more than two hours the other day interviewing Honolulu's Bishop Sweeney on the lanai of his home. He answered all of my questions fully and in a characteristically gracious fashion. The results occupy six columns of space in today's newspaper.

I don't share Mr. Cogley's anxiety about medals and awards. I can't possibly list all of the distinguished laymen who have been singled out for medals and other honors in this country, but the names include John F. Kennedy, Jacques Maritain, Paul Horgan, and (Christian Culture Award by Assumption College, Windsor, Ont., to an outstanding exponent of Christian ideals) John Cogley.

Let me suggest also that it is possible to be both honestly and intelligently concerned with the role of the Church in society and at the same time to head a fund-raising project. Anyone who has tried to balance THE COMMONWEAL's budget should understand that flexing one's mental muscles in public won't pay the bills for the Church's program of education, social welfare and religion.

A. E. P. WALL

"Baiting the Layman"

Jersey City, N. J.

TO THE EDITORS: James O'Gara rather gently chides me ["Baiting the Layman," Oct. 2] for an article of mine that appeared in my weekly column "Spotlight on Social Reform." The column was captioned "Heckling the Bishops Is Not Valid Lay Action." In it I commented on a piece written by Daniel Callahan concerning the continued use by the Church of vestments, ceremonials, formal titles for the hierarchy and "other relics of a wholly different age."

I think Mr. O'Gara knows me well enough to concede that I am not chronically anti-laity. I may be a bit anti-"long-haired intellectual." Perhaps because God did not give me the type of brain which would allow me, by self-designation, to place myself in that category. Or it may be I've seen too many who boast the title but to whom the saying "those who put on airs—have to" might apply.

I do not consider John Cogley, whom I respect highly, as being in that category. But in one of his recent dispatches to THE COMMONWEAL, if I read the article correctly, he seemed to make the assumption that practically nothing has been done for years past by any of the Catholic laymen engaged in social action except by the "intellectuals" and particularly the minority who subscribe to the school of thought "let's keep ourselves separate and aloof from the bishops," (Quotation marks mine).

I would like to let Mr. O'Gara know that I appreciate very much the tone and temper of his criticism. With the exception of the last paragraph it was written in gentlemanly style. Accustomed as I am to correspondence from my weekly column urging me "go back to Russia" or "join the Socialist Party" or "take off the Roman collar," Mr. O'Gara's piece was a refreshing relief.

The principal point at issue was the excerpt which Mr. O'Gara quoted. "I don't see how the bishops will ever communicate their own sense of urgency about renewal," ran the remark, "until they drop or alter significantly their current garb, forms of address and other relics of a wholly different age. Somehow, in their very person, they must symbolize openness and a full dedication to the contemporary needs of mankind. This simply cannot be done effectively in a medieval costume." Many bishops seem to take offense, when this subject is broached, contended the writer. "I cannot for the life of me understand why, unless they feel that their authority rests on the present symbols."

The writer seems to be saying here that the full sense of urgency about renewal cannot be communicated to the world unless an immediate change be made in exterior symbols. The only reason he can discern for any reluctance on the part of some of the bishops is that they do not understand the nature of their episcopal authority.

If this is typical of a lay approach, why shouldn't the bishop take umbrage at the insinuation? The inference might be drawn that "full dedication to the contemporary needs of mankind" demands and depends upon clearing the sanctuary of medieval "relics of a wholly different age."

In my column reply I pointed out that everything which has been done by the Vatican Council up to date has been accomplished by the bishops robed in the traditional manner and following traditional forms. The most prominent offender in the matter was Pope Paul VI himself. Has the work of the Council to date been entirely ineffective?

The American bishops are not walking the streets robed in cope or chasuble and miter, carrying a crozier. In public civic appearances, they certainly give no impression of "totalitarianism."

The custom of kissing the bishop's ring, to which Mr. O'Gara alludes, seems to be less in evidence in public today than in former times. Should it be eliminated at the communion rail? I certainly do not know.

Non-Catholics, attending a solemn function in the Church, have often remarked how impressed they were

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by the whole ritual and ceremony. The real question is "How should a bishop be robed when offering divine worship, with and for the members of the Mystical Body of Christ, and in administering the sacraments of the Church?" I prefer to wait a bit and see what Vatican Council may have to say on this matter as well as on the role of the laity in the Church.

By coincidence the very week in which my article was published, Pope Paul VI in an address to an Italian audience made reference to his "medieval" robes. He pointed out that the exterior appearance was not any honor to the individual, but a symbol of the dignity of the office of Pope or bishop. Could he have had in mind Christ the King?

I am in no way a champion of those things to which Mr. Callahan and Mr. O'Gara object. If, through proper ecclesiastical channels, appropriate changes were made tomorrow, I would be happy to accept the changes.

"There would be no trouble about designing episcopal garb for every occasion," predicts Mr. O'Gara, "that would combine dignity and modernity—indeed, what is required is to a large extent only a simplification and an elimination of peripheral trappings and customs that are outmoded." If the problem is so easy of solution—why doesn't he or one of his confreres present us with a *positive proposal* as to what should be specifically changed and how it can be brought about?

The following historical incident is not entirely pertinent to our discussion, but it "sort of fits in" and I can't resist the temptation to tell it.

Some years ago the late Bishop Edmund Gibbons of Albany was celebrating a Pontifical Mass at the Shrine of the North American Martyrs in Auriesville, New York. There were forty or fifty priests in the sanctuary and a half dozen photographers running around the place. Father Murphy, the Master of Ceremonies, at one point in the early part of the Mass solemnly approached the priests on either side of the sanctuary, bowed and quietly remarked, "Gather around the bishop, please." We gathered around the bishop and then Father Murphy knelt within the circle, lifted the bishop's alb and quietly tied the knee-length bishop's buskin that had become loose. The chore done, he arose and with folded hands, bowed, and said, "Return to your places. Return to your places." How much simpler it would have been if all Father Murphy had to do was to reach down, lift the trouser cuff and have tied the bishop's shoe-lace. How the photographers missed this new ritual in the Church is still a mystery to me.

(Rev.) WILLIAM J. SMITH, S.J.

BOOKS

Taking the Measure of the Terror of Isolation

The Burnt Ones. By Patrick White. Viking. $4.95.

by George Greene

EVERY living short story, as Elizabeth Bowen reminds us, demands a measure of experiment. Today, what narrows the range of some practitioners is that they pit technical bravery against their need to document a lost paradise. In this contest, invention too often becomes the first casualty. Most of us have read quite enough narratives with a "My Days as an Unlicensed Dentist in Detroit" format. Such nostalgia Mr. White vigorously dismisses. Seven of these stories occur in his own Australia; the rest introduce people who live in the Mediterranean world. Initially, perhaps, one frets about the identity of the wallaby, and what is signified by the ugly word "fridge," but this man's imagination by-passes more than geographical boundaries. Mr. White commands attention even when he leaps—lapses is too weak to characterize diction so alive, if hieroglyphic—toward the inexpressible.

As one reads one recalls another melancholy searcher, Sherwood Anderson. Just as for his less sophisticated American brother, Mr. White's adversary is the terror of isolation. In "Dead Roses" a hefty Australian girl rejects the advances of a young physicist. She marries a stingy older man, who eventually dies. As his heir, Anthea travels widely. In Greece she meets the scientist, and his easygoing wife gives her a rose. Anthea pins the flower with a brooch, accidentally drawing attention to her diamonds. Returning to her hotel, she feels sure that a molester is tracking her. Forlorn, inhibited, she lies on her bed as in a tomb.

In "Being Kind to Titina" a Greek lad chances upon a girl he had known in the strict, hieratic security of childhold. Titina has become a striking young woman and the mistress of a Frenchman. In a futile gesture of reconstruction, the young people go swimming. Caught by the allure of her new world, Titina insists that she must remain with her older friend. The narrator knows better than to protest. ". . . I had begun to understand that such remarks are idiocy."

Thwarted widows and ingénues who fall from virtue are as common as slugs in a public telephone. What carries the day is that Mr. White frequently unearths paradoxes which are less fuzzy than unfathomable. One is not certain how much of his power depends on technique and how much on temperament. This is one of those rare cases where puzzlement, tantalizing because it is honest, constitutes an author's best card.

In "A Cheery Soul" Miss Docker trumpets her urge to do good. She takes pride in her fondness for metaphysical debate—she has read *Manong Lescoat*. Dutifully she admonishes the choir, at length sabotaging

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it. She alienates all benefactors, causing the collapse of her own pastor. She becomes the scourge of the Sundown Home for the aged. At the close, still preaching, she entreats a dog to keep her company. The animal lifts one leg and urinates on her.

What saves Mr. White from the leer that erudite connoisseurs of the grotesque commonly affect is the height from which he watches his misfits. Mr. Szabo, the Hungarian refugee who has an affair with an athletic Australian girl, begs to be struck with a whip. What fascinates him about love, as he chooses to define it, is that it causes rot. But even Mr. Szabo never disintegrates from human wreck into cinematic ogre. In Mr. White's world the blackest sin is inattention, even if there is nothing one may do to alter cases. "They had continued to live," we are told about a married couple, "in the one envelope, as it were, which nobody had bothered to tear, because no one was sufficiently interested."

Whatever insights nature provides depend on explosion rather than illumination. With their complexions like that of a moth, these wanderers pay a high price for their rare "bursts of sun, and a bashing of wind, and the blaze of ripe barley." Only through assault, apparently, can such strays touch the world as well as one another. The August heat smoulders "garnet-red." Old men's hands are like "purple bird's claws," and there is a lingering smell of mould in all of the summerhouses. " 'So grotesque,' " a Greek wife condemns her own behavior. " 'But then one is, in almost all situations where reality intrudes.' "

If there is any road out of this international Sahara, Mr. White does not encourage us about our chances of finding it. In "Down at the Dump," the last story, a girl, Meg, whose aunt is being buried in an adjoining cemetery meets the son of the shiftless family next-door. As they kiss, her enraged mother discovers them. The mother laments the passing of her sister, yet she is furtively relieved because of Maisie's reputation for being loose. Trapped, Meg does not want to run the risk of anger. "Since joy had laid her open, she had forgotten how to defend herself." Transfiguration limits one's range of choices even more than daily wariness. The girl tries to picture her aunt, whom she loved, but finds it impossible to do so. "Yet, each time she failed, the landscape leaped lovingly."

One should not accent this major chord: it is as rare as it is sudden. At best Mr. White's people aspire to a dusty beatitude, the physical projection of which is Greece, "a poor landscape, splendid, too, in its own way, of perfectly fulfilled austerity." One understands this bond between the son of a new country and that land where tragedy is as durable as its stunted pines and its whitewashed walls.

If Mr. White's "burnt ones" are damned—his title translates freely a Greek phrase—they disappear while still scrambling to reason, or barter, or even bribe their way to some harbor. One woman inquires about the number of times a human being is buried alive. The frequency of this nightmare may well be what Mr. White wishes to underline. Even as dirt tumbles into their eyes, nonetheless, his moths make noises of protest.

With both gratitude and pique one realizes that existence in the Land Down Under isn't so unconditioned. We have all entered those liver-colored brick houses where girls develop voices like blotting paper, and where roses burn to a malodorous brown under the brutal sun. Mr. White shuts yet another door through which one had peered in quest of fresh fantasies, new ways of defying a known world, only to find oneself staring back from the front hall mirror.

One wonders about Antarctica.

The Small Nuances of the Personal

A Letter to Myself. By Françoise Mallet-Joris. Farrar, Straus. $4.95.

by Jean Holzhauer

TODAY'S WRITERS, Nathalie Sarraute has observed in reference to her own remarkable novels, turn inward because man's exterior life, in modern times, "is so much the same"—and everybody knows it. Defended thus, the impulse to track down every motive, to pinpoint the source of each particular tear, becomes laudable, not unlike the onward press of psychiatry into the darker reaches of the mind.

This interior search—but what is it for? Obviously self-assuagement is an uncertain excuse for publishing, if not for writing. One book, so motivated, may illuminate for hundreds sudden inscapes of experience. A dozen others tediously may reveal what a critic once called, in Karl Priebe's early paintings, "the same old Coon in the same old costume"—a montage of redundant familiars.

The recent preoccupation of publishers with everybody's memoirs, as well as the apparently permanent French preoccupation with the small nuances of the personal, may well result from a conviction that true individuality is only to be found lurking under the surface. Yet, for the politician, the career socialite, the omnivorous reader — for anyone, in short, who knows a great many people—it may be permissible to wonder. What if the colonel's lady and Judy O'Grady turn out not only to be sisters under the skin, but identical twins? Is the interior view so reliably unique, after all?

Churchmen would say yes: there is all that traditional business of the uniqueness of the individual human soul, which was probably originally intended to mean uniqueness of value rather than of character, and has —like so many other theological notions—got confused. Psychiatrists, on the other hand, would answer with a qualified no: while combinations of response are individualized, the responses themselves are predictable enough to form the matrix of a respectable science.

For the ordinary reader, books like *A Letter to Myself* serve further to muddle the issue. Here we have a young (31) and distinguished (winner of the *Prix Femina*) author whose five novels have been compared with the work of Mme. de Sévigné, Balzac and Colette. For nearly twenty years, Françoise Mallet-Joris has kept to a schedule of daily writing. She is mar-

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ried, the mother of four, and a celebrity whose privacy is invaded by rotogravure photographers, reporters, even friends whose affection and concern are frequently misplaced.

About all of this, as well as her earlier life—a lover at 15, another a little later—and her search for additional order and beauty, which leads her, in the course of her narrative, into the Catholic Church—the author is engagingly detached, sometimes amused, sometimes rueful, resentful or bewildered, or several at a time.

When describing the besieging interviewers and photographers, for example, insisting on pictures of her with the children, she sounds not unlike any moderately literate film star. When describing the quaint keeper of the cafe where she writes each morning, she sounds like a newspaper cub reporter. When describing her gradual and (she asserts) reluctant conversion, she sounds like a hundred others — although no one does very well at this in words:

"Farewell certainties, hopes and even temptations! There was nothing left but that stupid and animal courage which makes you face up to things and which is rightly called the courage of despair. . . . I went up the steps. What then? The chapel of course, and all that — candles and words slowly spent. It has all been described a hundred times over—so worn and so new. Are any other details really necessary?"

One could not doubt Mme. Mallet-Joris' courage, candor, sincerity, etc., in publishing this book, or any other of the virtues her publishers claim for her. What is, in the end, disappointing is this fresh evidence that somewhat unusual circumstances evoke only all the ordinary responses: that the interior life of a woman remarkable for her work is not, after all, very different from that of one's neighbor down the street.

Perhaps that in itself is a discovery. An affirmation of the view—sometimes called cynical—that one's work and not one's private sensibilities is what matters? It profoundly affects Mme. Sarraute's explication of the "inward" writers, however. In respect to the present literary scene, it (as another famous European has it) "gives one to think."

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Testing the Conscience of the Church

Priest and Worker. The Autobiography of Henri Perrin. Holt, Rinehart & Winston. $4.95.

by Peter Steinfels

FOR generations the French clergy had ritually denounced post-Revolutionary France for abandoning the Church. When the young French priests of the 1940s suddenly discovered their predecessors' words to be absolutely true, they demonstrated a refreshing capacity for shock. In 1943, two Paris priests sent to Cardinal Suhard a memorandum on the dechristianization of the French masses (later widely-read as *France, Pays de Mission*). The Cardinal responded by sponsoring the Mission to France and the Mission to Paris, two attempts at developing the new understanding demanded if priests were to penetrate the mass of their fellow citizens. What the authors of *France, Pays de Mission* set forth for their bishop was discovered with even greater shock by the French priests who accompanied conscripted workers on their way to Germany for work in German war industries.

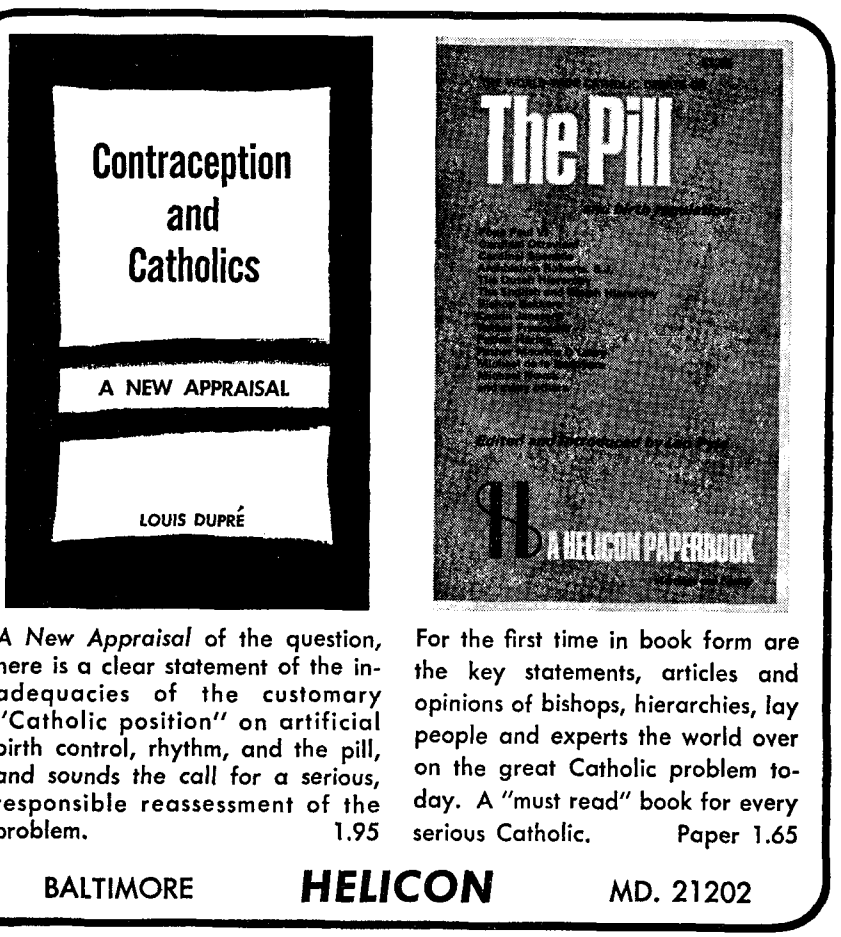
"Our Lord placed us for a few months in the heart of a foreign land," wrote Father Henri Perrin. "But make no mistake—this foreign land I'm talking about isn't the land to which we were suddenly transported. . . . No, it's the workers' world, about which we previously knew nothing and which we gradually discovered while we were there. . . . This is the land where Christ is unknown, where the name of God evokes no response. . . . *Terra aliena.*"

This discovery destined Father Perrin and his companions to a decade of struggle in an apostolic experiment which tested the conscience of the French Church. By now, the priest-worker movement has entered the mythology of modern Catholicism; ambiguities have been stripped, and imaginative apostles (substitute: fad-struck innovators) stand toe-to-toe with Curial stuffed cassocks (guardians of sound practice). For some, the priest-worker movement was a clever technique, a good angle — Christ-in-the-marketplace-wise; for others, it was all one big mistake, inevitably bringing about clerical defection to marriage or, even more disastrous, Communism.

The movement was never the single, organized "campaign" both critics and supporters tended to make it. There was no average priest-worker. Some lived in small communities, others lived alone. One ran a shoe repair shop in a Paris suburb; another delivered laundry; others worked in the mines; many labored in factories. Some worked full-time, some part-time, some for a few months at a stretch; some had parish duties. And not all were priests: brothers and seminarians joined the effort. There was no theoretical program formulated in advance; these young priests, acutely aware of how little they knew, would accept none. It was trial and error, a groping in the face of the mystery which was the workers' world, a holy experiment in which, however, there could be no "scientific objectivity" and the experimenters (who were in fact part of the experiment) had to risk themselves long before any "results" could be known.

In the end the priest-worker movement was discontinued largely because it had succeeded. "Work," Cardinal Suhard had written, "is not . . . a pretext or opportunity to make propaganda, but the 'act of naturalization' made by a priest to join the people, among whom he will no longer be a foreigner."

Some priests *were* naturalized; some truly did become workers, not vicarious workers but genuine members of the alienated French proletariat of the late '40s and early '50s. They became class conscious. They developed an intensity in trade-union affairs and political issues that was unnerving. And the Church suddenly became unhappy. It was not so sure it really wanted workers. Defenders of the movement protested: We have



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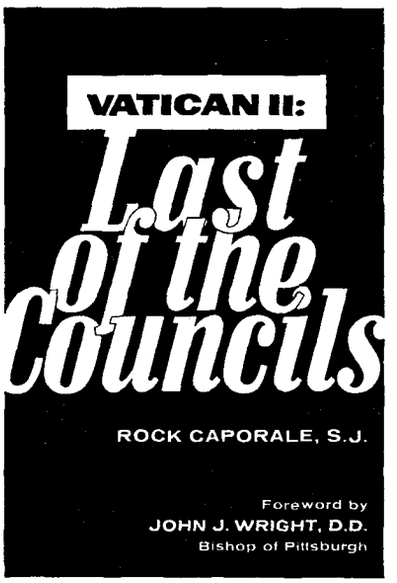
priest-administrators, priest-teachers, priest-architects; why not priest-workers? But this was to miss the crucial difference. The former examples were all priest-*bourgeois*, and that is not the same thing as a priest-*worker* at all.

To read the programmatic statements issued by the priest-workers, especially under the pressure of the apostolate's threatened dissolution, is extremely trying. The class struggle is constantly alluded to and blessed. International conflicts are described in simplistic far-left clichés. Political and economic matters are analyzed—or, rather, pigeonholed—according to a vulgarized Marxism. These were shortcomings, precisely the shortcomings of the French working class of the period. The French bourgeoisie had *its* shortcomings—no catalogue neded here—but to the Church they were familiar and acceptable. Sins we don't mind; it is *new* sins that gall us, ones yet to be institutionalized. Because he was the standard model, the priest-bourgeois was no problem; the priest-worker was another matter.

The priest-worker movement is a paradigm not only for the Church's attempt to reach the workers but for all authentic experiments in translating the living Church into new forms. Such experiments will inevitably have their mistakes and exaggerations; and the personal commitments demanded if the experiments are to be honest will obviously create problems anathema to the advocates of institutional efficiency. If Catholic laity and clergy, for example, were deeply immersed in the trials of the American Negro, might not some of the impatience and uncertain manners that characterize militant Negro groups replace the calm balance of our own lofty statements?

Henry Perrin's autobiography is a volume constructed from letters and notes after the young priest's death. It is a history of the priest-worker movement; and yet both more and less than that. A history in the sense that it bares the movement's central dynamic—a searing desire for an honest Church and for an honest Christian, whose claims to catholicity might no longer ring hollow—it is less than a history by nature of the indi-



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vidual perspective from which the whole movement is viewed. Finally, it is far more than a history in its portrayal of a soul in struggle, in dark night and bright morning.

Henri Perrin's autobiography ultimately transcends any series of events in France between 1943 and 1954. It must be compared with another chronicle, born not of history but of the sensitive imagination, Bernanos' *Diary of a Country Priest*. Cardinal Suhard suggested that work was an act of naturalization by which priest joined people. For both Bernanos' hero and Father Perrin, however, the act of naturalization was finally beyond this: a sharing in the suffering of their fellow men so intense that their early deaths seemed not so much the result of disease or accident but only the culmination of that process of self-giving which was the substance of their lives.

ART

Three Craftsmen

THE NEW art season in New York has opened with neither a bang nor a whimper, but with three exhibits in which the life-work of artists of considerable (but not extraordinary) stature is handsomely reviewed.

The Albert Gleizes retrospective consists of two comprehensive exhibits which opened simultaneously at New York's Guggenheim Museum and at the San Francisco Museum of Art. Gleizes is an artist divided against himself. Whether in his early best-known Cubist period (he was one of the foremost theoreticians of Cubism) or in his later metaphysical painting, his craftsmanship always seems to check his lyrical gifts, his formal ideas seem to constrain his talent. Instead of discovering Gleizes in his work, one sees reminders of his more forthright contemporaries—Léger, Delauney, Kandinsky. In 1918 he experienced a religious conviction—later he became a Roman Catholic—that led his aesthetics to become part of a metaphysical ideal. His finest work was accomplished under this spiritual commitment—the *Meditations* and the illustrations for Pascal's *Pensees*, for example; it emerged as a high order of decorative lyricism. This brimming retrospective reveals Gleizes' work as a totality greater than any of its parts.

Whereas there is not one of Gleizes' painting that is memorable in itself, at least a dozen of Lovis Corinth's are unforgettable. The retrospective of this German artist at Huntington Hartford's Gallery of Modern Art reveals the body of his work as amazingly uneven, from a crudeness of conception or banal rendering, to paintings that are truly

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splendid works of art. Among these are landscapes and still-lifes where a Rubensesque brio and Courbet-like love of reality meet in a passionate personal expression. In the realm of portraits indeed Corinth surpasses himself, his self-portraits alone would insure him against a thousand lapses by their subtlety and force. The round wonder of *Wilhelmina with Ball* (a portrait of his daughter) has overtones of formal insights that astonish.

"What I wanted to do was to paint sunlight on the side of a house" Edward Hopper once said. That this aim was not too limited, that it led to an impressive handling of angular forms, to a poetic expression of individual loneliness within the American scene—in a way all of Hopper's painting is like *House By The Railroad*—is confirmed by the extended oeuvre of this 82-year-old American artist, who is still painting at the top of his form. The retrospective now at the Whitney Museum is a testament to the inspiration that this love of light afforded Hopper, as well as to the narrow or even denuded character to which he reduced his work on its behalf. The latter quality is emphasized by his human forms, clothed or nude, that seem as uninhabited as his buildings. This austerity lends backbone to his sensuousness and vice versa, their interaction lifts his work to distinction but it also imprisons it.

Hopper is probably the most solidly successful of these three artists; by concentration he avoids the diffusion of Gleizes' total commitment, and the ragged performance of Corinth's passionate involvement. Like Corinth, certain of his paintings have a life of their own, but it is only Corinth who really transcends his "place" in the ranks and makes nonsense of the whole idea of status among artists. BETTY KAUFMAN

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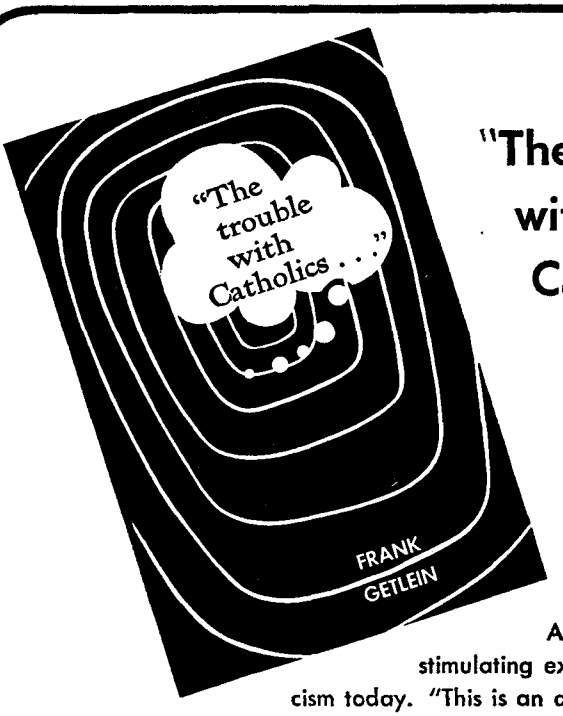

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